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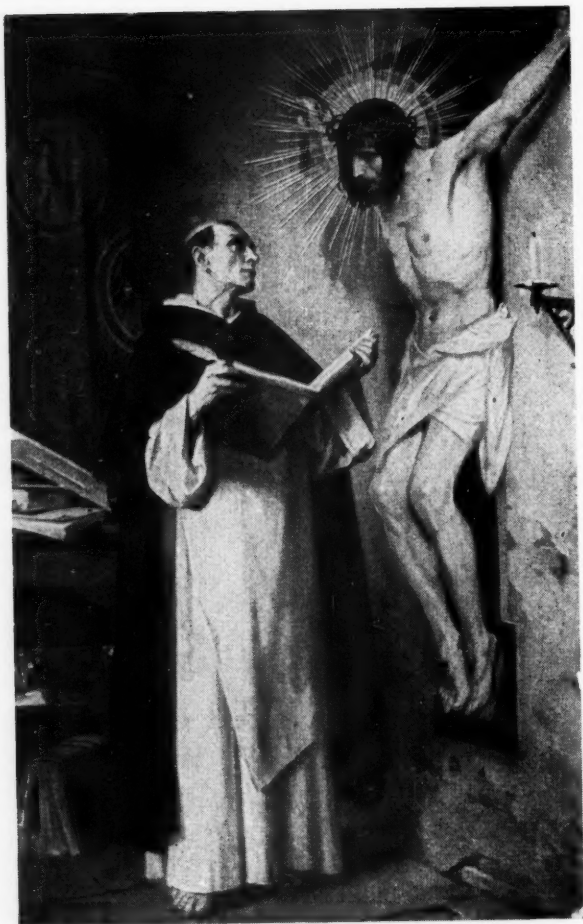
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CONTENTS

SAINT THOMAS AND EDUCATION—PRAYER.....	197
CAN STUDY BE PAINLESS?.....by Louis Every, O.P.	198
PRAYER	200
SATISFYING THE URGE TO KNOW.....by Matthew Donahue, O.P.	201
EXPERIENCE COMES FIRST.....by Anthony Gallup, O.P.	208
TO TEACH OR NOT TO TEACH?.....by Bruno Mondor, O.P.	212
COME FILL THE HEARTS.....by Aloysius Driscoll, O.P.	223
GOLDEN JUBILEES:	
Very Rev. John Henry Healy, O.P., P.G.....	226
Very Rev. Robert Louis Rumaggi, O.P., P.G.....	228
OBITUARIES:	
Very Rev. John Berchmans Logan, O.P., P.G.....	230
Very Rev. Leo Louis Farrell, O.P., P.G.....	232
Rev. Bernard Aloysius McLaughlin, O.P.....	234
FRIARS' BOOKSHELF	236
CLOISTER CHRONICLE	272
SISTERS' CHRONICLE	274

J.M.J.D.

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and in the Guide to Catholic Literature.*



"WELL HAST THOU WRITTEN OF ME, THOMAS."

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SAINT THOMAS AND EDUCATION

The Twentieth Century has witnessed the reign of a system of modern education which has greatly influenced two generations of young Americans. It is a parasitic spirit that feasts on the minds and hearts of millions of men and women who have been weakened by that deadly disease—naturalism. The repercussions of this false philosophy are now revealing their evil effects in every phase of life and particularly in the field of education.

Modern educators make the mistake of thinking and acting as if man were merely a "world-creature" and had no eternal destiny. Modern education is not education in the true sense of the word, for the children of today are being neglected. They are being educated for life in this world alone. Tradition and sound principles have been overthrown for novelty and the result is a homo-centric system which denies the very keystone of reality—God. The path to truth has been diverted and man has been enslaved in the fetters of ignorance and error.

The only solution to this problem is to restore the proper order of things by opening the gates of the student's mind to the light of eternal truths and ultimate values. When this is accomplished perfect harmony shall once more reign and man shall possess that freedom which is his guide to eternal happiness.

This issue of DOMINICANA is dedicated to Saint Thomas and education. It is hoped that the topics treated here will in some way cast a guiding light on a few of the problems which confront us in the field of education. Only when true values are recognized can education serve its purpose of leading man to virtuous living and to the possession of Almighty God.

PRAYER OF ST. THOMAS

Grant me, O merciful God, that what is pleasing to Thee I may ardently desire, prudently acquire, truthfully acknowledge, and perfectly accomplish for the praise and glory of Thy Name.

CAN STUDY BE PAINLESS?

LOUIS EVERY, O.P.



TIME AND ENERGY are often dissipated by students in their search for some practical plan that will insure the best results in study. A variety of detailed methods have been proposed by modern educators, but the solutions so far offered have failed to achieve the desired effect. Undoubtedly a few students, after several years of labor, arrive at some sort of a haphazard method which is suited to their particular needs. But what about the majority of those who are still lost in the maze of confusion? A practical solution to their difficulties and one that will overcome many of the obstacles encountered by every student can be found in the following letter written by St. Thomas in response to a request made by a young man, seeking advice on how he might advance in study.

Dear John:—

Because you are so dear to me in the Lord, I shall try to answer your request about the best way of making progress with your studies. Let me counsel you, at the outset, not to plunge at once into the sea of knowledge but go in by the little streams. We get to the bottom of difficult truths by first mastering the easy ones. Here, then, is what I suggest:

- (1) Be slow to speak; and don't frequent those places where people do a lot of talking. Rather, stay in your own room and try to make it a place of covenant with your Lord. Remember that by devoting yourself to regular prayer, you will be able to preserve that precious thing we call purity of conscience.
- (2) Be a gentleman at all times. Don't be too inquisitive about the affairs of others; and don't be too familiar, because over-familiarity breeds contempt, and certainly interferes with the spirit of genuine study.
- (3) Be careful not to mix in with the speech or actions of worldly-minded people. Above all, shun useless arguments. Take the saints and the good people around you as your models.

(4) It's not the teacher so much as the truth he expounds that counts. Don't be prejudiced by the sources of your information, but whenever something good is said, commit it fast to memory.

(5) Be sure you clear up all doubts about the subjects you are studying. Like a man who wants to fill a vessel, be eager to store your mind with every possible item of useful knowledge. But here, once more, I caution you against seeking the type of knowledge that is beyond the power of your understanding. . . .

If you follow these simple rules, my dear John, I assure you that the thing you want most—to be a good student—will be your reward.

Fraternally yours,
Thomas of Aquin*

Here is a simple yet profound procedure which anyone can follow. From this letter, six outstanding points can be evolved which will make study both vital and fruitful. We must first of all develop *the habit of study*; this cannot be accomplished over night, but requires a great deal of labor and constant effort on our part. But once the disposition has been acquired there will be greater facility in grasping the matter and less time consumed in fruitless labor.

Secondly, there must be *interest* which is stimulated when the order, dignity, utility, and difficulties of the subject to be undertaken are foreseen. Likewise restraint must be exercised in regard to those subjects for which we have a natural inclination or liking.

An invaluable asset in the pursuit and acquisition of knowledge is *concentration*. This power essentially consists in applying the mind to the subject at hand and the avoiding of all external and internal distractions. Where there is constant strife there is little room for learning.

There is always present the great danger of forgetting *reality* and this is especially true in the study of philosophy and theology. The best way to avoid this difficulty is to make an attempt to apply the notions learned to our own lives and in this way we will never become insensible to the things of the universe.

A student's course of study embraces a wide variety of subjects and obviously he could never remember all the fine points in each field.

* Free translation of Opusculum 61 taken from a pamphlet distributed by the Deserving Poor Boys Priesthood Association.

But he can *learn and retain the fundamental principles* or notions which are the structural foundation of each subject; for, after the newness wears off these should remain.

The last and most important element in study is *the supernaturalizing of all our actions*. To do otherwise would make our every effort a sterile labor and we would become the victims of an all permeating pride. Prayer and study are inseparable. Modern educators have failed to recognize this truth and as a result their theories on study are man-centered rather than God-centered.

The student who adopts St. Thomas' suggestions will still have to work hard, but he will no longer suffer the mental anguish and frustration previously experienced. In other words the "pain" involved in study is not completely removed but it is alleviated.

Prayer To Saint Thomas Before Class Or Study

O Blessed Thomas, Patron of Schools, obtain for us from God an invincible faith, burning charity, a chaste life, and true knowledge, through Christ Our Lord. Amen. (100 days for each recitation)

SATISFYING THE URGE TO KNOW

MATTHEW DONAHUE, O.P.



ALL MY LIFE I have experienced a desire for knowledge. As a child I wanted to be like my father, because to a boy 'daddy knows everything.' By the time I was a high school senior I had actually learned a little, although I thought I knew everything. I was quite satisfied with myself. Today, I realize that there are many more things in the world than I ever dreamed of, and I desire more than ever to learn about them."

This is a typical expression of one's desire to know. It illustrates a universal principle: "everybody wants to know." This individual's longing serves to introduce the age-old problem of planning a curriculum for the modern classroom. How can a school curriculum satisfy the natural human appetite for knowledge, and at the same time prepare youths to take their places in our ever-changing world?

In order to decide how to quench this natural thirst for truth we should understand, in general, something of the human capacity for knowledge. Like the human impulse for self-preservation, and other movements of this nature, the reasons 'why we have it' will determine 'what it is'. The underlying principle involved, of course, is that no natural desire is in vain.

Three convincing reasons for this natural yearning to acquire knowledge can be adduced from St. Thomas' commentary on Aristotle's principle: "all men by nature desire to know." It is not mere curiosity on the part of men. In the first place, we conclude that knowledge perfects man according to his nature. Secondly, reasoning is man's proper activity; and thirdly, speculation develops man's highest and most noble faculty. Without a doubt, these reasons are much too formidable to explain in one paragraph. If we attack them individually, we shall find them to be key principles in laying down a curriculum of studies.

1. "KNOWLEDGE MAKETH THE TRUE MAN"

Our body requires a certain amount of food each day to maintain its health. To insure bodily health nature has provided each of us with the desire for food. Now this appetite for nourishment is part of a more universal inclination in nature for its own perfection. The natural desire of everything, animate or inanimate, for its own per-

fection, St. Thomas asserts, is the reason—the urge—behind man's lifelong search for science or truth.

If we remember that man's desire for perfection must be according to his nature, we will see why man has a love for scientific knowledge. Over and above the common desire of all things for self-preservation and preservation of the species, man has a special desire for the development of his intellectual powers. The rational intellect distinguishes man from every other creature, therefore the desire for perfection of this faculty will be proper to man alone.

The same basic desire to know causes remains throughout life. But just as our appetite for food and drink grows, so too our appetite and capacity for knowledge develops and becomes more refined. The child begins the process of intellectual perfection by asking his mother "Why is this? Why?" As a man, he will still be seeking answers although his quest may have become more scientific. For science is nothing else than the knowledge of the causes of things. When a man knows the Cause of all things, then his science is truly perfect.

2. "REASONING IS MAN'S PROPER ACTIVITY"

The orderly way in which plants and animals and all natural things fulfill their proper functions attests to the principle of St. Thomas that all things have a natural inclination to perform their proper operation. Man, too, was made with an inclination to his proper activity. His proper work is to reason.

We act in a reasonable manner whenever we use our intellects to direct our actions. A designer is always pleased to see his handiwork doing what it was made to do. Handled by a crafty skipper, a sleek sailboat, skimming across the lake, its sails unfurled in the full wind, is a proud sight to the craftsman who planned and built it. But both the workman and the skipper are dismayed to see their boat standing becalmed with its sails drooping limply. A man who follows his reason glides smoothly through life and is a joy to his Creator. When he does not act according to reason, he annoys both himself and his Maker.

3. "SPECULATION PERFECTS MAN'S HIGHEST FACULTY"

An electric toaster, if it could speak, would tell us of its constant "desire" for the electric socket on the kitchen wall. It would explain that it is never really an electric toaster until it is plugged into its source of electricity. The toaster is inclined by its nature towards its principle, because in this way it attains its perfection.

If a man will reflect, he will discover that his intellect has an inclination to be united to its principle. The intellect is given the

power to know "first principles" by nature. But it develops the habit of first principles and acquires new ones only from a study of things. As a man gains a clearer understanding of these universal truths, his intellect develops. Scientific knowledge gives him an orderly and more perfect knowledge.

There are two kinds of science corresponding to the two ways in which the intellect knows. The intellect, like the eye, serves two purposes. When I read St. Thomas' commentary on Aristotle, my eyes are stimulated by the black and white page, but the knowledge they gain is further ordered to the development of my intellect. On the other hand, my eyes delight in the beauty of a sunset for their own sake. I look at the sunset just to see the brilliant colors.

The practical sciences are learned so that we may put them to work for us. But the speculative sciences are sought for their own sake. Our intellect is developed and perfected by the speculative sciences much in the same way that the eyes are perfected by the colors of the rainbow. The object of the intellect is universal; the intellect has a desire for universal truths. Man himself will find his true happiness, says St. Thomas, in contemplating the beauty of Eternal Truth, which is to be his joy forever.

4. WHAT CURRICULUM WILL SATISFY?

All that is involved in the development of mind and body is contained under the general heading of education. The school, next to the home and the Church, is the most important channel of education. "Education," said Pope Pius XI, "consists in preparing man for what he must be and what he must do in this life so that he might attain the perfect happiness of the next life."¹

A philosophy based on the nature of man alone cannot determine the curriculum for schools. Philosophy alone is not equipped to establish a system of education for fallen human nature. Original sin has weakened our wills and darkened our intellects. Sacred Theology, "a certain impression of the Divine Science which is one and simple yet extends to everything,"² must be the criterion. Theology, the queen of the sciences, is the true integrating element of all intellectual life. Ultimately, then, we must look to the Church, which is the supreme teacher in matters pertaining to eternal life.

A Christian education must be a well-rounded training. Pius XI stresses the fact that we must educate the "whole man." Under this term, the Pope includes all the human faculties of mind and body,

¹ Pius XI, *On the Christian Education of Youth* (Washington, 1936), p. 39.

² *Summa Theologiae*, Ia pars, Q. 1, art. 3, ad 2.

particularly the spiritual faculties of intellect and will. "Christian education," he maintains, "takes in the whole aggregate of human life, spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ."³

5. TRADITIONALISM VS. PROGRESSIVISM

These two philosophies are predominant in our schools today. The modern progressive or experimentalist philosophy aims at the constant reconstruction of experience. Following John Dewey, it teaches that there are no objective truths. As a consequence it holds that schools should not base their curricula on absolute values. The school should develop the child to use things according to the dictates of his own will rather than retard him with outmoded standards. The traditional philosophy of education maintains the existence of absolute values. It is the duty of the school to instill these truths. Training for the present must include a study of objective norms which transcend the utilitarian. Man is thus prepared to use the absolute values he learns to adapt himself to conditions here and now.

The two major types of educational philosophy are characterized by Professor John Brubacher as follows: "One stresses the dynamic nature bounded by time and rich in novelty and in varied individualities. It does not overlook the need for stability, but the recurrent and the universal it treats as items of the social culture which are constantly subject to revision, in the light of future events. The other educational philosophy gives full recognition to this dynamic world of nature but thinks that the stable factors in it are not just instruments of the culture but are primordial traits of reality, themselves stemming in the last analysis from a supernatural source."⁴

Modern education has challenged the traditional evaluation of speculation. "There is a difference of opinion, however, as to how fruitful speculation is in educational matters. Some think that speculative inquiry leads nowhere at all, that conclusions not based on practical experience are inconclusive, that they bring the whole philosophical enterprise into positive disrepute. Others sanction speculation because on occasion it has pointed to conclusions with which science has later on had to catch up."⁵ This second group, which approves of

³ Pius XI, *loc. cit.*, p. 65.

⁴ Brubacher, John S., *Modern Philosophies of Education*, p. 40; Macmillan and Co., New York, 1950.

⁵ Brubacher, *op. cit.*, p. 12.

speculation for its practical value, and not for its own sake, includes even some members of the traditionalist school.

6. PROGRESSIVISM DOES NOT MAKE THE WHOLE MAN

Progressivists are like gourmet chefs, ever in search of novelties to please their admirers. In knowledge as in food, we recognize that change and variety are necessary to stimulate the appetite and to meet different types of living. On the other hand, every diet needs definite amounts of the staple foods. The progressivists deny that there can be any intellectual "staff of life." Standards are always changing. Is there any wonder, then, that the modern curriculum changes like a restaurant menu?

Proximate causes do change, but not the Universal, Eternal Cause. Man is ordained by nature to know absolute, immutable truths. The scientific study of the eternal truths does not change with new inventions. Even today, the principles of Aristotle, amplified by St. Thomas, remain the best expression of unchanging truths. A system of education that does not recognize the eternal and supernatural standards whereby man is raised to his true dignity can never help a child to reach maturity.

The perennial values, to quote progressive moderns, are too authoritarian. Education must not direct, but follow, the natural inclinations of the student. But is Theology, which tells us that we must abide by a moral law to be saved, any more authoritarian than the doctor who puts us on a diet to save our life? The appetite of the child and, indeed of the man, must be controlled and directed. The goal of education is to direct the desire for knowledge towards its true target, the knowledge of God. How can an education which does not recognize God in its curriculum ever reach Him?

7. THE TRADITIONALIST EDUCATOR MUST TEACH THE STUDENT TO THINK

A good teacher of the traditionalist school must direct his students as a skipper guides his sailboat. The skipper must know the principles of sailing and the destination of his boat. In like manner, the educator must be learned in the processes of thought and firmly convinced of his final goal. But the pedagogue's primary duty is to teach his students to think for themselves, to draw out all their hidden capabilities.

He will often have to buck heavy winds of opposition, the puffs of pride bursting forth from fallen human nature. He will experience aggravating periods of calm when wandering minds and lagging dis-

positions develop what is termed "spring fever." Without skill and patience the teacher's learning will be ineffective.

As a flame tries to ignite straw, the teacher attempts to strike the spark of understanding. A flame must contact the straw in order to burn it; the teacher must reach common ground with his pupils. He must bring them from what they already know to the new truths he wishes to impart. As the proper work of the flame is to ignite straw, so the teacher's duty is always to make his students use their own reasoning powers.

Often, traditionalist educators are tempted to compromise. They are satisfied to teach the so-called "essential truths." A curriculum which is not based on the immutable causes behind the essential truths lessens the strength of the principles it propounds. Today such a system is like a torn sail in a gale. It will not withstand the assaults of a world that denies everlasting values.

8. EDUCATION OF THE WHOLE MAN MUST INCLUDE SPECULATION

Christian education of the whole man must be intellectual, moral and physical. If a man is to be prepared in body and soul, he must be trained to use the spiritual faculties of intellect and will, the internal powers of memory, imagination and common sense, the external senses and the lower appetites of the body. Artistic and intellectual development is the distinctive contribution of the school in preparing youths for leading a good life. The development of this spiritual side of man is essential to the development of the whole man because of the dominant influence of the intellect on the other parts of the human organism. According to its nature, the intellect is best trained through the cultivation of the speculative sciences.

Metaphysics, the highest of the speculative sciences, is not dead weight to the intellect; it is truly "electrifying." Speculation activates the intellect as electricity does the toaster. An understanding of the universal truths of metaphysics joins the intellect to its principles and helps keep the whole man in touch with reality. When metaphysics was baptized by Christian Theology, it became an alternating current between the natural and the supernatural. Since man spans the natural and the supernatural, he needs the natural truths of metaphysics as well as the supernatural truths of Theology.

Metaphysics is the vast ocean which mirrors the beauty of the sunrise. Theology is the rising sun illuminating the dark ocean and revealing some of the brightness of heaven. The human mind is something more than the "power to make use of reality for one's own desires" [Dewey]. The intellect has a natural inclination to see the awe-

inspiring beauty of Eternal Truth. Only in heaven is the desire perfectly satisfied. Yet here on earth man can have a certain impression of Divine knowledge through Theology. Enlightened by natural and supernatural truths and filled with supernatural Charity, man becomes another sun, the image of the Divine Sun, burning with the desire to illumine others with the fruits of his contemplation. Such a man is prepared for what he must be and what he must do in this life in order to attain perfect happiness in the next.

9. CONCLUSION.

Planning a school curriculum to satisfy the innate curiosity of the human mind in a changing world will ever remain a difficult problem. Keeping in mind the eternal values guiding human conduct and learning, we must reject the philosophy of progressivism. Only by checking the trend away from speculation and restoring Theology to its rightful place can we salvage what is good in the traditional liberal arts course. Measuring all things in the curriculum by man's ultimate end, it will be possible to achieve the education of the whole man. This is the aim declared absolutely necessary by Pope Pius XI.

EXPERIENCE COMES FIRST

ANTHONY GALLUP, O.P.

Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul. . . .



HUS WROTE a daring, arrogant young atheist of the last century. And he died a broken, disconsolate, bitter old man. His experiences of a life time had not borne out the confidence he had placed in this early conviction, nor did he melt into a fine old gentleman with a kindly brow.

"Faith comes from experience!" reads a prominent advertisement in the current journals. In the picture stands a healthy, smiling youngster of three facing a wave that is breaking with tremendous force on the shore a few feet away.

The implications are clear. Experience, it is thought, will bring certainty and confidence. If one will only face the realities of life, one need not fear the future and the unknown; for experience will have shown most conclusively that one need not be afraid.

What is this thing called experience? What value does it have in the education and development of normal, everyday school children? Is it something that can be taken for granted, or can it be controlled and utilized to greater advantage?

The first of these queries is the easiest to answer. Everybody has *experienced* experience; and yet even profound thinkers will readily admit that it is a subtle reality to analyze. From the viewpoint of philosophy it proves to be something so elusive that, after one has read the explanations of Aristotle, Albert the Great, or Thomas Aquinas, as well as some of the moderns, the impression is left that somehow they have missed the point. However, they have not!

The position of each of these three men of ancient thought is, for all practical purposes, the same since both Albert and Thomas built upon the strong foundations of Aristotle. Yet Albert had more to say on the subject than Thomas. The reason for this is quite simple: He was much more interested in the world of nature than Aquinas. The

Angelic Doctor took experience more for granted, a legitimate presumption indeed, while Albert was out to increase the realm of knowledge in the fields of chemistry, physics, botany, zoology, astronomy, and to some degree, anatomy. Albert, as a scientist, was interested in experience and experimentation. Indicating his importance, Pius XI, in an address to a Physiological Congress held in Rome in 1932, said of Albert: "If ever there were a man in the Middle Ages who was a scientist in the modern sense of the word it was that great Doctor."

At the beginning of a school year, therefore, it might be worthwhile to consider some of his comments to see how they pertain to the teaching-learning process that will be engaged in for the next nine months. Albert points out clearly in explaining a text of Aristotle that there can be no process of teaching and learning without some previous experience on the part of the pupil; all formal learning techniques presuppose that some knowledge has already been acquired. This gives a special position to the field of experience, and its scientific counterpart, experimentation.

The advertising phrase "Faith comes from experience" indicates very clearly the main function of that physical, sensible contact with reality which is called experience. Albert had said we must put our faith both in experience and necessary first principles, and this for the reason that experience is supposed to beget certitude, conviction in regard to the things contacted. This contact is primarily made by the sense of touch with the material things round about us. Only after sense knowledge has been thoroughly grounded in the soft and the hard, the hot and the cold, the wet and the dry, can a child's dormant reason begin to operate and to develop by the logical process called the syllogism.

For St. Albert the need of experience and of scientific experimentation which are grounded in the riotous colors and sounds, the fragrant odors and the succulent flavors of nature had an almost exclusively religious value since for him they led to a greater knowledge and love of God. "We must not seek in God's use of natural things for a miracle but rather for the natural causes proper to the things he has created." In defending a detailed study of plants and animals he wrote that "there are some people who attribute all these things to divine order and say that we must not consider in them any other cause but the will of God. This in part we can agree to. Yet we do not say that He does this because of a natural cause of which He is the first mover, since He is the cause of all movement; for we are not seeking a reason or explanation of the Divine Will but rather investigating natural causes which are the instruments through which God's Will is mani-

fested. It is not sufficient to know these things in a general sort of way; what we are looking for is the cause of each individual thing according to the nature belonging to it. This is the best and most perfect kind of knowledge."

In his book on plant life, Albert points out that of the things he shall treat some he will prove from his own experience, others he will leave to the dicta of men who themselves base everything on experience. "This method alone can give certainty in such things." Again, in his writings on animals, he rejects some fables such as pelicans feeding their young by their own blood by stating "these are to be taken rather as tales than as philosophical proofs based on experiment."

These statements show how St. Albert himself realized and appreciated the place of personal contact with reality for progress in knowledge, but they do not lead us to any detailed explanation of how experience takes place within the mind of man. Treating of the nature of experience, Aristotle started by showing that acts of sense knowledge lead to memory and memory leads to experience. "From memory men can get experience, for by often remembering the same thing they acquire the power of unified experience. Experience, though it seems quite like scientific knowledge and art, is really what produces them." This keynotes quite properly the whole explanation of experience. One cannot be said "to be experienced" until he has done something many times. Repetition, doing a thing over and over again, is the ordinary way by which one begins to remember, and experience is the fruit of many memories. Just as the apple never appears on the tree until the tree has reached maturity, so experience is not achieved until one has been through the ups-and-downs, the ins-and-outs that make up a precise scientific experiment or life as a whole.

When we stop to consider the amount of progress that has been made in the realms of chemistry, physics, and botany, we can easily formulate the objection that Albert could not have possibly been on the right track in agreeing with such an obvious explanation. But this difficulty is easily answered by pointing out that St. Albert, if he suddenly entered our twentieth century, would not have been too surprised to learn that the world revolves about the sun. For he appreciated the difficulties involved in the acquisition of experience and in the execution of detailed experiments. It was for this reason that he wrote that "there is a great deal of error in the physical sciences." Elsewhere he points out that there is so much to do in the world of observation that one is forced to rely to a great extent on the research of others who are reputed to be careful, observant, and not given to fables.

Experiments have to be repeated. Nothing is learned by doing

something once. These are the main lessons that the theory of experience drives home. In one way it is trite to repeat these truths, but they have a value always worth realizing. We must not forget, however, that experience is not the *mere* repetition of a thing. It implies an acuteness and range of observation. The repetition must not be aimless. Experimentation involves "trying" a thing under diverse circumstances, comparing the results, analyzing all the elements involved, tracing every relationship of cause and effect. All of which cannot be done without much remembering.

What connection do such thoughts as these have with teaching? First, in a true sense, teaching is always subordinated to the previous experiences of the student. A student's response to a particular subject is conditioned in large measure by his "background." Parents who take care to train their children well are already helping them to profit from future incidents that will provide them with new experiences. Secondly, when possible it is better to learn from things than from books. Children should be encouraged to "try" things; not however in any sloppy haphazard way, but rather with a view to developing their ability to make careful accurate judgments about all the numerous elements of a situation. Thirdly, with a mind carefully matured by experiences, the young student can more easily use his knowledge of natural things to grow in his knowledge and love of God; "for since the creation of the world God's invisible attributes are clearly seen—His everlasting power also and divinity—being understood through the things that are made" (Rom. 1, 20).

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TO TEACH OR NOT TO TEACH?

BRUNO MONDOR, O.P.



LEADING EDUCATORS have expressed the conviction that the most characteristic note of modern educational thought and practice is confusion and bewilderment. Disagreement among philosophers and educators concerning such basic notions as the ultimate reality, the validity of knowledge, and man's origin, nature, and final end is manifestly the fundamental cause of this confusion.¹ Since there are conflicting views concerning the validity of the nature and sources of true and certain knowledge, quite naturally there is a diversity of opinion regarding the theory of teacher and student activity in education.

The theory of the Moderns obviously is in opposition to the traditional theory of education. Traditional education has become outmoded and judged basically unsound. "Under it, the student was passive, when he ought to have been active. The teacher reigned through a tyranny of words. In the new era, then, action must replace words; student activity must replace teacher activity. In a word, the student must increase, the teacher decrease, until finally, as John Dewey conceived it, the teacher is a learner, and the learner, without his knowing it, is a teacher."² No longer a mere concept, this new idea of teacher and student activity has become the norm of our "progressive" school system. We are reduced to the point where we may ask in all seriousness: CAN ONE MAN TEACH ANOTHER?

About the year 1256, St. Thomas Aquinas proposed this very question to the students attending his lectures at the University of Paris.³ In the course of the disputation which followed the Angelic Doctor refuted the errors doing the most harm to the cause of truth. At that time, it was the Avicennic opinion of William of Auvergne which occupied his attention in the tract *De Magistro*.⁴ Ten years later,

¹ Redden and Ryan, *A Catholic Philosophy of Education*, Bruce, Milwaukee, 1942, pp. 3-4.

² Hart, J. L., O.P., *Teacher Activity in the De Magistro of St. Thomas Aquinas*, Dissertation, Dominican House of Studies, Washington, D. C., 1944, p. 1. This dissertation has served as the primary source for the material of this article.

³ St. Thomas Aquinas, *Summa Theologiae*, Ia, q. 117, a. 1.

⁴ *Q. D. De Verit.*, q. 11.

in the composition of the first part of the *Summa Theologiae*, the Averrhoistic movement of Siger of Brabant would stand out as the major opponent to truth.⁵ In the confutation of these errors St. Thomas has given us a rather clear outline of the true traditional theory of teacher and student activity in education.

With the modern revolution against the whole spiritual order of things, the problem of the nature of man is approached by way of the senses and experimentation. The realm of the supernatural, authority, and tradition have had to give way to the new order of the natural and the free. Man has been liberated! He is now self-sufficient—freed from the tyranny of authority of the teacher! Out of this revolution has arisen the Activity School diametrically opposed to traditional methods and spiritual values. "*The past with its insistence on authority was not concerned with thinking but was an instrument to prevent thinking.*"⁶ The activity of the teacher in the new school is "to provide the setting, or, at best, a directive environment where the free creative spirit of children would operate."⁷ The proponents of the new system argue that the times have changed and that the student has come into the limelight. "As teacher we must try to make ourselves progressively unnecessary. The present must honestly try to yield sovereignty of control to the rising generation."⁸ Thus the teaching profession has been dealt a mortal blow.

The greatest advocate of modern methods in the educational field has been John Dewey. For Dewey the traditional theory of teacher activity was objectionable because "*no thought, no idea, can possibly be conveyed as an idea from one person to another.* When it is told, it is, to the one to whom it is told, another given fact, not an idea. The communication may stimulate the other person to realize the question for himself and to think out a like idea, or it may smother his intellectual interest and suppress his dawning effort at thought. But what he directly gets cannot be an idea."⁹

Dewey's whole argumentation minimizes the importance of the teacher, and goes so far as to reduce the status of the teacher to that of a learner. ". . . The alternative to furnishing ready-made subject matter and listening to the accuracy with which it is reproduced is not quiescence, but participation, sharing, in an activity. In such shared

⁵ *Summa Theologiae*, Ia, p. 117, a. 1.

⁶ Hart, *op. cit.*, p. 10.

⁷ Demiaskevich, M. J., *The Activity School*, New York, 1926, p. 84.

⁸ Kilpatrick, W. H., *Education for a Changing Civilization*, New York, 1928, p. 123.

⁹ Dewey, J., *Democracy and Education*, New York, 1936, p. 188.

activity, *the teacher is a learner*, and the learner is, without knowing it, a teacher."¹⁰ Briefly, the position of the Activity School may be summed up in the following remark: "All educational reformers, as we have had occasion to remark, are given to attacking the *passivity of traditional education*."¹¹

It is evident that modern educators take a vigorous stand against the "authoritarianism" of the Traditional School. For unless the student grasp the truth through experimentation and thought, he cannot be said to possess the truth. Thus is raised the problem of the nature and definition of knowledge. Obviously, the solution to this problem is fundamental to a right estimation of the role of the teacher, whose profession it is to impart the knowledge of the truth. What then is knowledge?

Since it is impossible to reach complete agreement on the definition of such a basic term, and since it is our intention here to re-examine the teaching of the Traditional School, we shall follow one of the greatest traditional educators, St. Thomas Aquinas, and distinguish knowledge from *opinion* and *belief*.

Belief in the strict sense is always synonymous with knowledge, that is, a union of the intellect and its object. This term is also used to mean faith in the divinely revealed truths of God; it is then defined as an assent of the intellect with absolute certainty, in which the reason for the assent is the authority of God revealing the truth. The assent given to human testimony is also called belief. And finally, belief is used to describe theories or viewpoints.

There are different states of mind toward the objects of knowledge. A man's mental attitude may be one of doubt, in which the mind cannot determine the truth or falsity of a judgment made concerning an object. Or it may be one of opinion—a decision is reached that the judgment is true but there lingers a fear that it might be false. Certitude is had when the mind ascertains without fear of error that the judgment is true. Knowledge, therefore, is the firm adherence of the intellect to the truth on evidence presented to it.¹²

The question now arises concerning the source of the intellect's power in judging the truth and acquiring knowledge. How can the intellect stand free of all authority and obtain the truth without fear of error? An understanding of the answer to these questions requires first a consideration of the Thomistic doctrine on the nature of the intellect.

¹⁰ Dewey, *op. cit.*, p. 188.

¹¹ *Ibid.*, p. 189.

¹² Hart, *op. cit.*, pp. 20-21; Redden and Ryan, *op. cit.*, p. 224.

The intellect is a spiritual faculty of the soul which, through the apprehension of the essences of material things and the formulation of universal concepts, acquires knowledge. That part of the intellect which abstracts the intelligible from the phantasms in the imagination is called the active intellect. The potency of the intellect which receives the abstracted similitudes from the active intellect is known as the passive or possible intellect.¹³ We did not enter this world with intellects filled with all knowledge as the Platonists held. Rather "as matter considered according to its essence has no form, so the human intellect in its beginning is as a tablet upon which nothing has been written, but afterwards knowledge is acquired in it through the senses by virtue of the active intellect."¹⁴

The active intellect is not the object of knowledge; it is that whereby the objects are made knowable. These objects come in contact with some external sense, for example the eyes, which pass on the information to the common sense, one of man's internal senses, whose proper function is to perceive the activity of the various external senses and to compare and distinguish their data. The imagination then comes into play as the conservative faculty, reproductive of the images received from the external senses. At this stage of the process of knowledge there is a big gap between the material image or phantasm of the imagination and the intelligible species which the intellect makes its own in the acquisition of knowledge. This gap is bridged by the active intellect which performs the mystery of abstraction and activates the passive intellect thus producing knowledge.

Though the human intellect starts life as a blank sheet, it comes armed with certain first concepts which the light of the active intellect immediately recognizes through the species abstracted from the data presented to the mind by the senses. From these first universal concepts all other knowledge springs as "from germinal capacities."¹⁵ St. Thomas cannot be accused of holding for the theory of innate ideas or habits. The seeds of knowledge are not in the state of actuality from the beginning, but they are in potency to know as soon as the senses present the material upon which the active intellect may act to produce knowledge in the passive intellect. What are these beginnings of knowledge, these seeds of knowledge?

These seeds of knowledge are universal ideas and principles, and may be "complex as axioms or simple as an idea of being, unity or

¹³ Gardeil, H. D., *Initiation à la philosophie de S. Thomas d'Aquin—Métaphysique*, Editions du Cerf, Paris, 1952, p. 223.

¹⁴ *Q. D. De Verit.*, q. 18, a. 7.

¹⁵ *Q. D. De Verit.*, q. 11, a. 1.

something of this nature which the intellect grasps immediately."¹⁶ The Angelic Doctor says: "That which before all else falls under apprehension is being, the notion of which is included in all things whatsoever a man apprehends. Wherefore the first indemonstrable principle is that the same thing cannot be affirmed and denied at the same time, which is based on the notion of being and not-being, and on this principle all others are based."¹⁷ Once the human intellect grasps what a whole is and what a part is, it should immediately perceive that "every whole is greater than its parts"; in like manner "things equal to one and the same thing are equal to one another" is a self-evident proposition which is beyond proof.¹⁸

These universal principles, though dependent upon the senses for the matter upon which to work, are nevertheless given to us by God alone. Without the light of reason, the efforts of the human teacher are vain. "God is the cause of man's knowledge in the most excellent way possible, because He endows the mind itself with the intellectual light and impresses on it the knowledge of first principles which are certain germs of knowledge; just as He impresses on other natural things the germinal capacities of all the effects to be produced."¹⁹ About this fact there can be no doubts. But how can man grow in knowledge, and how can a human teacher fulfill such an important part in the intellectual growth of the student?

From what has been said it is clear that from the universal principles of knowledge all other knowledge follows. And experience shows it to be a fact that men discover things, and can acquire knowledge without the help of a human teacher. But in acquiring knowledge, man proceeds from the general to the particular, from the more common to the less common, from the implicit to the explicit. The help of a teacher for the acquisition of such knowledge is indispensable at times. In the case of discovery, knowledge is said to pre-exist in the knower in active potentiality and not in purely passive potentiality, as is the case when the learner is not able on his own to draw out the potential knowledge.²⁰ The fact that knowledge exists in active potentiality is of special significance in speaking of teacher activity. For it means that teaching is not simply a matter of pouring in knowledge from without, which might be the case if knowledge were in passive potentiality only. It also indicates that the learner must do the principal work in the process of being taught, for the work of the teacher

¹⁶ *Ibid.*, q. 11, a. 1.

¹⁷ *S. T. I-II*, q. 94, a. 2.

¹⁸ *Ibid.*, I-II, q. 51, a. 1.

¹⁹ *Q. D. De Verit.*, q. 11, a. 3.

²⁰ *Ibid.*, q. 11, a. 1.

is that of an extrinsic agent only, as the doctor in healing is a minister to nature.²¹ And just as the physician does not ignore nature in treating a patient, but tries as skillfully as possible to assist it with its special needs, so the teacher must not ignore the nature of the student.

There are, therefore, two ways of acquiring knowledge. The process of discovery whereby we seek and find the truth by ourselves is the most eminent. In this process, by means of the knowledge of general, self-evident principles, which pre-exist in us in active potentiality, we are able to apply these principles to definite matters and proceed from them to particular conclusions, and from these to others.²² The supreme importance of the teacher's work, however, is readily appreciated in the second and more common way of acquiring knowledge. Here, the student seeks the truth at the feet of a teacher. History proves that the individual man, without an instructor, discovers the truth far too slowly to meet the needs and situations of a short life. Despite his genius, this heart-breaking labor is often discouraging because of the uncovering of tragic error along with a smattering of truth. By far, the great majority of mankind must rely upon the wisdom of other men passed on to them by teachers.²³

Now the application of universal principles to particular things is recorded in the memory. By research, advancing from the known to the unknown, we obtain new knowledge.²⁴ The teacher must base his procedure upon this natural function of the human intellect. Hence "the teacher proposes to another by means of symbols the discursive process which he himself goes through by natural reason, and thus the natural reason of the pupil comes to a cognition of the unknown through the aid of what is proposed to him as with the aid of instruments."²⁵ In this wise, the teacher conveys his knowledge to his disciples who previously were unaware of this new knowledge.

The activity of the teacher falls upon one of two things: the intellect itself or the object of the intellect. Since the intellect is a spiritual faculty it is touched only indirectly by indicating the procedure from principles to conclusions in the event that the student is not able to do this for himself.²⁶ The very power of the intellect is to know things discursively by reducing them to first principles. The drawback

²¹ *Ibid.*

²² *Ibid.*

²³ cf. St. Thomas, *Summa contra gentiles*, I, ch. IV.; also Farrell, W., O.P. and Healy, M., *My Way of Life*, Confraternity of the Precious Blood, Brooklyn, N. Y., 1952, p. 147.

²⁴ *S. T.*, I, q. 117, a. 1.

²⁵ *Q. D. De Verit.*, q. 11, a. 1.

²⁶ *S. T.*, I, q. 117, a. 1.

of this spiritual faculty is that it must proceed gradually, step by step. For some, this slow process of discourse is too difficult a task to be undertaken alone; others may advance with relative ease. The teacher is nevertheless useful to all because of his knowledge and proficiency in his art.

With regard to the object upon which the intellect acts, it is the business of the teacher to propose the instruments the student must use. For instance, the teacher may propose less universal propositions which the student may be able to judge from previous experience; or he may present some sensible examples for the student's consideration. Either way the teacher leads the student to the knowledge of previously unknown truths.²⁷ The art of examples is the imitation of nature. For "anyone can experience this for himself, that when he tries to understand something, he forms certain phantasms to serve him by way of examples, in which as it were he examines what he is desirous of knowing. For this reason it is that when we wish to help someone to understand something, we lay examples before him, from which he forms phantasms for the purpose of understanding."²⁸

The student, then, is the central figure around which the whole activity of the teacher must be focused. To cause knowledge in another is the very *raison d'être* of a teacher. The interest of the student will move the teacher to take the necessary pains to distinguish and multiply examples to insure that the student grasps the subject matter after the manner in which the teacher knows it.²⁹ Consequently, the master does not plunge the disciple into the depths of the art or science, but rather, he leads him to the gentle spring waters which flow gradually, yet inevitably, into the sea of knowledge. His classroom preparation may, indeed, consist in the contemplation of the truth, yet it is aimed at the student for whom the work is accomplished. The teacher's activity, therefore, pertains to the active and not the contemplative life.³⁰

As has been seen above, some have denied that the activity of the teacher truly causes knowledge. St. Thomas has defended his position by drawing an analogy between the activity of the teacher and that of the physician. Just as the physician who assists the activity of nature is said to cause health in a sick person, so the teacher is said to cause knowledge in another through the operation of the learner's intellect. This is called teaching.³¹ But we know now, that this activity of en-

²⁷ *Ibid.*

²⁸ *Ibid.*, I, q. 84, a. 7.

²⁹ *Q. D. De Verit.*, q. 9, a. 5.

³⁰ *Ibid.*, q. 11, a. 4.—S. T., II-II, q. 181, a. 3.

³¹ *Q. D. De Verit.*, q. 11, a. 1.

gendering knowledge in the soul of the learner is an instrumental causality and not an efficient causality.³² It is precisely for this reason that the student must do the principal work, if his mind is to grow. This is not to imply, however, that the principal agent in the process of learning acts upon the instrumental agent as the Moderns have gone so far as to maintain. Instrumental power, it is true, is derived by the instrument from the principal agent, who is the efficient cause of the instrument's activity. The instrumental activity of the teacher, however, is so called because of the ministerial capacity of the office, which consists in presenting the instruments to be used by the active intellect of the learner in the acquisition of knowledge.

Teaching is a co-operative art in the exercise of which the teacher is only an extrinsic agent, who, nevertheless, is truly the cause of knowledge "just as a physician, although he works exteriorly while nature alone works interiorly, is said to cause healing."³³ It cannot be stressed too much, on the other hand, that the student is the principal cause of the resulting knowledge. There would be no knowledge without self-activity. Teaching does not consist in the knowledge possessed by the teacher; it is not the communication of that knowledge by means of words; nor is it the repetition by rote of this knowledge as expressed by the teacher, for words and knowledge are but the means to the end of teaching. Rather, teaching consists in the natural function of the student's intellect upon the knowledge communicated to him by the teacher.

The teacher attains his purpose by using what the student already knows as the firm foundation upon which to erect the superstructure of knowledge. If the teacher neglects to do this, by failing to resolve the things known into their principles, then the student does not have certain and true knowledge but only some measure of probability.³⁴ For this reason, it does not suffice that the teacher, worthy of the name, merely produce an objectively conclusive argument. As a skilled artist he places the subject matter of his art before the student according to the latter's capacity, thus instructing him little by little.³⁵

From this brief exposition of the doctrine of the Traditional School as exemplified in the writings of St. Thomas, we should now be able to evaluate the opinions of the Moderns concerning the activity of teaching. It should be apparent that it is one of the cornerstones of

³² Maritain, J., in Preface to F. de Hovre, *Philosophy and Education*, N. Y., 1931, p. x.

³³ *Q. D. De Verit.*, q. 11, a. 1, ad 7um.

³⁴ *Ibid.*, q. 12, a. 1.

³⁵ *S. T.*, II-II, q. 1, a. 7, ad 2um.

Thomistic teaching in this matter that every child born into this world is a self-activist. But it is false to conclude from this that the teacher's activity consists merely in providing "the setting, or, at best, a directive environment where the free creative spirit of children would operate."³⁶ The teacher's service is far greater than this. For he takes the child by the hand and leads him intellectually to attain that perfection of knowledge which his young mind possesses only in potentiality. And this the teacher does more quickly and easily than the child could do by himself.³⁷

The modern world has made many marvelous advances which can and should be used as mediums of teaching. Yet, it hardly follows that, because the times have changed, the teacher has become, and should become progressively unnecessary. The means of communicating knowledge have indeed become more readily available, as for instance books, but it must be remembered that a book is a teacher's doctrine in print. The teacher as teacher only becomes unnecessary when he has communicated his knowledge to the students. The times will continue to change, but the nature of man remains the same. He will always be born in potentiality to knowledge, and the services of the teacher will always be necessary to help him acquire the knowledge which the teacher possesses in act.

Dewey's objection against teacher activity on the grounds that "no thought, no idea, can possibly be conveyed as an idea from one person to another" is not valid. For words are the means of communicating knowledge. "From sensible symbols, which are received into the sense faculty, the intellect takes the essence which it uses in producing knowledge in itself."³⁸ The learner never recognizes knowledge immediately from the intelligible species of the teacher's mind, but only through the spoken or written word, the expressed signs of the intellectual concept.³⁹

The implication of Dewey's alternative to the "passive" method of the Traditionalists seems to be that the student must discover everything for himself. The teacher may only help by entering into the common experience of learning with the student. If this alternative implies that actual experience of everything is the only medium of acquiring knowledge, then we may dismiss the implication as being obviously untenable. If by this shared activity, however, is meant a common or conjoint intellectual experience, there is an element of

³⁶ Demiaskevich, *loc. cit.*

³⁷ *Q. D. De Verit.*, q. 11, a. 2, ad 4um.

³⁸ *Q. D. De Verit.*, q. 11, a. 1, ad 4um.

³⁹ *S. T.*, III, q. 12, a. 3, ad 2um.

truth in Dewey's statement. In the logical exposition of some branch of learning, according to the intellectual capacity of the student, there is undoubtedly a common intellectual experience.

In this shared activity, according to Dewey, "the teacher is a learner, and the learner is, without knowing it, a teacher."⁴⁰ The contradiction in this statement should be apparent to the reader now. We know that a man through the use of his own reason and without the help of a teacher can attain to the knowledge of many unknown things by way of discovery. Because he thus is the cause of his own knowledge, we speak of such a man as being self-taught, but this is an improper use of the word.⁴¹ We have already seen that to be a teacher implies a perfect knowledge of the subject being taught, whereas to be a learner implies not actually possessing the knowledge of what is being taught. Therefore, to be a teacher and a learner of the same subject at one and the same time, and under the same aspect, involves a patent contradiction.

In speaking of the passivity of traditional education we must distinguish between the theory and the practice. In theory, the student cannot be passive if he is to learn. He must grapple with the truth himself in order to make it completely his own. Everything he is offered by the teacher must be weighed and evaluated in accordance with the first principles of reason and what he already knows. On this basis only, should he accept or reject whatever is proposed to him. In practice, however, it can happen that the student is completely passive. This situation is not the fault of the method, but the result of improper application of the principles regulating the activity of the teacher. Such a condition is apparent when a teacher uses the privilege of his position as an opportunity of manifesting his learning. The student is left to grope for himself. He must become a discoverer in the classroom. And since the burden of such an effort is often too much for the ordinary student, the truth is accepted on the authority of the teacher, or it produces complete indifference in his mind. Dewey's objection then is not against the theory of the traditional method but against the faulty application of it, in practice, by teachers. The teacher must make the practice conform to the theory.

The teacher is just another man with the same kind of intellect as his students. His business is to present the material for knowing in a clear and logical manner. After he has removed the impediments to knowledge from the intellectual vision of his students, he can only

⁴⁰ Dewey, *op. cit.*, p. 188.

⁴¹ *Q. D. De Verit.*, q. 11, a. 2.

wait and hope that the tree of knowledge will blossom and bear an abundant fruit.

Teaching is indeed a noble profession. The greatest teacher of all time, the Incarnate Word of God, spent most of His short public life teaching in an extraordinary way the truths men so urgently need to attain the goal of their life, eternal happiness. And this is man's privilege, that he share in the eternal utterance of the Truth, helping in some measure to enlighten the minds of men. Of such great consequence is the Truth for men, that The Teacher, Jesus, could say of Himself: "For this was I born, and for this came I into the world; that I should give testimony to the truth."⁴² Without the truth, we perish. Great is the need for teachers!⁴³

⁴² John, 18, 37.

⁴³ Farrell, *op. cit.*, p. 149.

COME FILL THE HEARTS

ALOYSIUS DRISCOLL, O.P.



HERE WILL BE a little touch of crispness in the morning air when all across the country the bells ring out the challenge to enter again into the fields of knowledge in the "Battle of the Books." From the coaxing tinkle of the kindergarten bell to the solemn chiming of the majestic university carillon on the call is the same, the call to come and learn, that through knowledge you may attain your ultimate goal in life, true happiness. But come and learn does not mean the same to all. For those unfortunate individuals who are lost in the spidery web of confused concepts flowing from the educational theories which place man's ultimate end in a relative concept such as growth, happiness cannot be true and they cannot be truly happy. But for those who seek their final goal in a supernatural union with God through charity, come and learn does not mean an education for a life that ends at the grave, but an education for a life that begins with the vision of God, an education for happiness.

Our reason and common sense have their own contribution to make in opening our minds and hearts to a proper interpretation of all that is about us and within us, but reason and common sense have themselves also to be supernaturalized—to be illumined by the light of a far higher plane of truth. Man is made for truth and it is natural for him to want to know and to understand all things. He gazes into the heavens through powerful telescopes to study the magnificent order and harmony of the universe; he lowers himself into the depths of the sea in a bathysphere to observe the startling creatures which inhabit a world of coral fantasy; he ponders the disciplined regimentation of the ant kingdoms which exist in microscopic perfection under our very feet. "The heavens show forth the glory of God and the firmament declareth the work of His hand." Yet how many miss this unmistakable truth. How many fumble for the ultimate answer in the realm of scientific research or in a homocentric philosophy which always ends up somewhere along the line with "where did it come from" or "how did it all begin" or the more disturbing query of "where is it all going to end." The answer that is evident and readily accepted by the small child as the wonders of the world begin to unfold themselves before his eyes is often shelved by the college professor or the scientist as too old fashioned or too unscientific.

Where then does an education lead if it does not answer the most fundamental question correctly. It certainly does not lead to God and if it does not lead to God, it does not lead to happiness. With an education for the mind without an end for the heart, man is led a merry chase that will leave him hanging between the devil and the deep blue sea.

This, of course is an extreme view of secularistic education, where God gets no hours a week in the curriculum and His chances of an hour of worship on Sunday are proportionately dimmed. If, however, true happiness consists in union with God, our education must aim at the acquisition of knowledge in the light of our ultimate end. For this we must have a form of unity by which we strive to become an integrated whole (to use the jargon of the modern educationalists). We have the world of nature to lead us to the highest form of unity, union with God, and we become an integrated whole by living a life of grace. This is an education of the whole man—the lifting up of the mind and heart to God. In this all absorbing task of seeking true and perfect knowledge we have the divine assistance of the Holy Ghost, the spirit of light and truth.

To concretize these concepts on our own 3-D screen of personal experience we may ask whether with such influential help we are off to class with the odds in our favor to pass a Math or Physics course. What relation does the Holy Ghost have to your I.Q.? Does this mean that a C. student is suddenly going to amaze his teachers by pulling down straight A.'s? Or can we come into class on a wing and a prayer (with little or no study) and baffle the prof with profound answers. This would be more accurately a description of the wishful thinking of someone who staked his odds on the rabbit's foot he carried in his back pocket.

Rather, we should consider it in this way, that God is in all created nature but by a special presence, in proportion to their grace, He is in the hearts of all those in friendship with Him. This is a very real and true presence, the divine indwelling of the most Holy Trinity, which is more properly attributed to the Holy Spirit. The more sanctified we become the more intimately He dwells within us; the more fully is He sent; the more completely is He given to us. Accordingly, this Divine presence has a tremendous effect on our minds and hearts.

By natural knowledge we can know the existence and, to some extent, the nature of God, while Faith puts us in direct contact with God. Yet under the inspiration of the Holy Spirit we can have a more wonderful knowledge of God than we have by Faith alone. For the gifts of the Holy Ghost are habits infused into the soul whereby our natural

powers are strengthened to be docile and responsive to God and our minds and hearts perfected to obey the Holy Spirit. Through our natural acquired knowledge we overcome our ignorance concerning a multitude of the facts of the visible and sensible world around us. But in knowledge as a gift we discover God in all the facets of His creation as so many jewels reflecting the brilliance of the sunlight. It is a new light which leads us to see God everywhere, to penetrate the true inner meaning of the visible things of creation as all the glorious beauty of nature becomes but a veil hiding the sublime beauty beneath.

Each day then, the wonders of nature will hold a greater charm for us; the marvels of man's handiwork a more thoughtful fascination. The study of Physics and Chemistry will be like a fleeting glance into the laboratory of Divine causality; the pursuance of Astronomy and Anatomy, a manifestation of the divine order and harmony in heavenly and human bodies; the delving into Botany and Zoology, an expression of the unique and varied ways in which God has adorned the earth with plants and animals. Man's mind was made for these truths of endless variety—the truths of the arts and sciences and the principles which underlie them. In all of these, the mind must be able to see the shadow of God's hand.

A new awareness of the presence of God will pulsate in our minds and hearts as all things radiate His divine splendour. This is the aim of our education, to acquire an ever deepening knowledge of God through a knowledge of His creatures. The more we know that which is worth knowing the more we must love it and since love is more unifying than knowledge, God becomes not only an object of our intelligence but also finds a place in our hearts. Happiness takes on a new aspect, for we realize that we cannot seek true happiness in material comforts anymore than we would seek to lay our hands on a precious object by clutching at its shadow.

Christ gave us the key to our education for happiness when He said, "I am the way, the truth, and the life." Without this key the door to happiness can never be opened for "without the way there is no going, without the truth there is no knowing, without the life there is no living." When the challenge rings out at the beginning of each year, of each day and of each class, we shall offer a prayer for the help of the Spirit of light and truth that, as we come to learn, He will come fill our hearts to attain the knowledge that leads to love and the love that leads to happiness.

GOLDEN JUBILEE

of

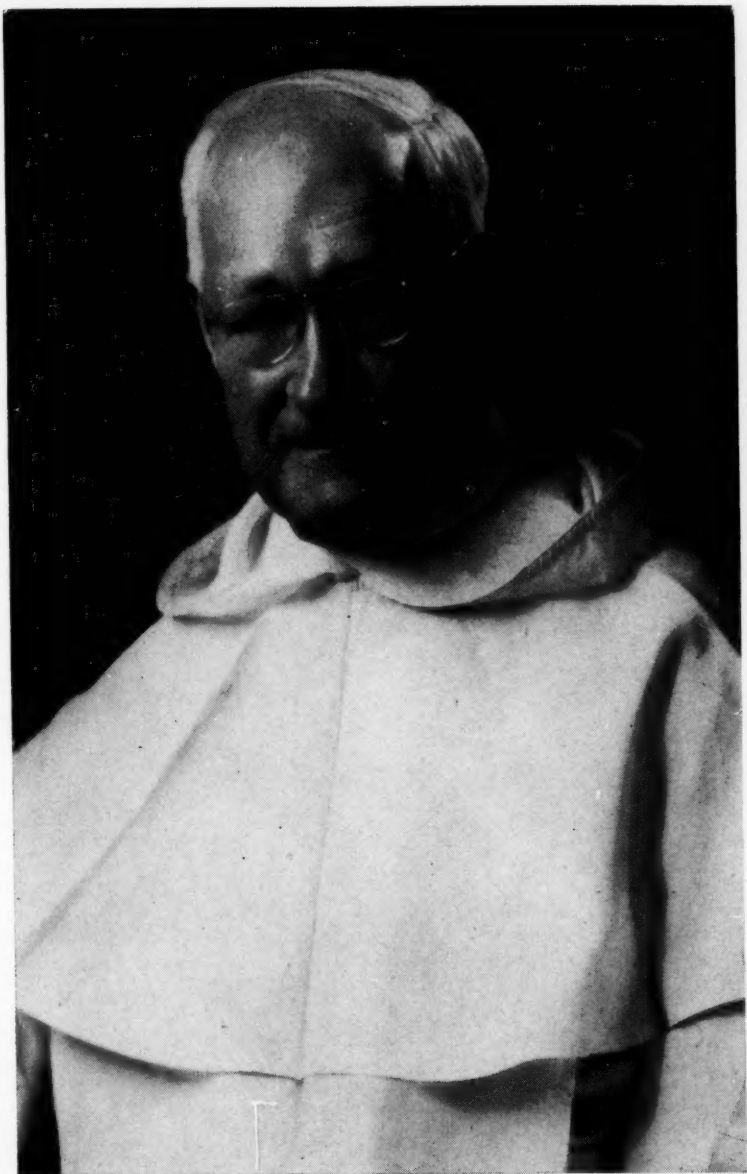
THE VERY REVEREND JOHN HENRY HEALY, O.P., P.G.

August 2, 1953 marked the joyful occasion of Father John Henry Healy's Golden Jubilee of ordination to the sacred priesthood.

Father Healy commemorated this happy event by celebrating a Solemn Mass of Thanksgiving in St. Vincent Ferrer's Church, in New York City on Wednesday, August the twelfth. Very Rev. Robert L. Rumaggi, O.P., P.G., was the deacon and the Very Rev. William D. Marrin, O.P., P.G., was the subdeacon. The sermon was preached by the Reverend James C. McDonough, O.P. Present in the sanctuary for the Jubilee Mass were the Very Reverend Father Provincial, the Most Reverend Joseph Donahue, D.D., and the Most Reverend Raymond Kearney, D.D., Auxiliary Bishops of New York, and the Most Reverend Raymond A. Lane, M.M., of Maryknoll. In attendance also were a vast number of Dominicans, Monsignori, and other secular clergy. The recently-elected Mother Aloyse, O.P., Mother-General of the St. Mary's of the Springs community, many friends and relatives and parishioners of St. Vincent's paid tribute to Father Healy's half-century of devoted priestly endeavor.

Born in Manchester, England on March 3, 1879, Father Healy was the eldest of the five children of Bernard and Jane (Mulligan) Healy, natives of Lavagh, Co. Roscommon, Ireland. New York City became Father Healy's home at an early age, and it was in that city that he received his early education at St. Monica and St. Vincent Ferrer schools. Later, he attended City College of New York. He received the habit of the Order on August 16, 1897 at St. Rose Priory, Springfield, Kentucky, where, a year later he pronounced his simple vows. He pursued his philosophical and theological course of studies at St. Rose Priory and St. Joseph's Priory, Somerset, Ohio. On August 2, 1903, Father Healy was ordained to the sacred priesthood at St. Joseph's by the Most Reverend Henry Moeller, Coadjutor to the Archbishop of Cincinnati.

After the customary year of theology following ordination, Father Healy was appointed professor and first Vice-president of the newly-instituted Aquinas College, Columbus, Ohio. Father Healy shared in this pioneer work for three years, and then he was assigned to the Mission Band in 1908. From that date until the present he has excelled as a member of that apostolic band, being chosen to head it



VERY REV. JOHN HENRY HEALY, O.P., P.G.



in 1913,—an office which he successfully filled until 1931. At the recommendation of the Provincial chapter of 1917, Father Healy was awarded the highly distinctive Dominican degree of 'Preacher General' by the Master-General of the Order, an honor which was richly deserved.

At present Father Healy is still active in missionary work, residing at St. Vincent Ferrer's Priory, New York City. With his usual tireless devotion to duty and his spirit of self-sacrifice, Father Healy continues in the true Dominican tradition to live and preach as an edifying son of St. Dominic.

Dominicana joyfully offers its sincere congratulations to Father Healy on his Fiftieth Anniversary as a priest, and prayerfully wishes him success in his future ministry.

GOLDEN JUBILEE

of

THE VERY REVEREND ROBERT LOUIS RUMAGGI, O.P., P.G.

Father Robert Louis Rumaggi's Fiftieth Anniversary of ordination to the sacred priesthood took place on August 2, 1953.

On Wednesday, August the eleventh, Father Rumaggi observed this joyful occasion by celebrating a Solemn Mass of Thanksgiving in St. Mary's Church, New Haven, Connecticut. Assisting as deacon in the Mass was the Very Reverend John L. Finnerty, O.P., P.G., with the Reverend Walter G. Moran, O.P., as subdeacon. The Very Reverend John H. Healy, O.P., P.G., a fellow-Jubilarian, preached the sermon. Present in the sanctuary were the Bishop of Hartford, the Most Reverend Henry J. O'Brien, D.D., the Most Reverend John F. Hackett, D.D., Auxiliary-bishop of the diocese of Hartford, and the Very Reverend Terence S. McDermott, O.P., Provincial. In attendance also were several Monsignori, a large delegation of Dominicans and local clergy, as well as many of the local civic authorities. The church was filled with relatives, friends and parishioners, who came to felicitate Father Rumaggi on his fifty years of exemplary priestly ministry. A testimonial dinner was tendered the Jubilarian in St. Mary's Hall immediately following the Mass.

Father Rumaggi was born in Memphis, Tennessee, on December 14, 1878, one of five children of John and Catherine (Catamattir) Rumaggi. In early youth Father Rumaggi's parents fell victim to the dread yellow-fever epidemic. Consequently, he received his early education and training at St. Peter's Orphanage, Memphis, Tennessee. It was here that he came under the motherly influence of Sister Pelagia Grace, Sister of Charity, to whom he credits the seed of priestly vocation. Father Joseph Augustine Kelly, O.P., hero of the epidemic, inspired Father Rumaggi to a love of things Dominican, which interest was fostered by the good Sisters of the Orphanage, and later, by the Christian Brothers whose high-school and college he attended in that city. Realization of his aspirations commenced when, on October 15, 1896, he was clothed in the habit of the Order at St. Rose Priory, Springfield, Kentucky. After the usual year of novitiate, Father Rumaggi made simple profession as a member of the Order of Friars Preachers on October 16, 1897. He pursued the course of philosophical and theological studies at St. Joseph's Priory, Somerset, Ohio,



VERY REV. ROBERT LOUIS RUMAGGI, O.P., P.G.



where, on August 2, 1903 he was ordained to the sacred priesthood by the Most Reverend Henry Moeller, D.D., Coadjutor to the Archbishop of Cincinnati.

After the customary year of theology following ordination, Father Rumaggi was assigned first to parochial work at St. Patrick's Church, Columbus, Ohio and then to St. Thomas Priory, Zanesville, Ohio. Thereafter, he served in various parishes within the vast reaches of St. Joseph's Province until 1924. On the feast of St. Dominic that year, Father Rumaggi was appointed the first Director of the Deserving Poor Boys' Priesthood Association. For fourteen years he excelled in this office, endeavoring to aid young men seeking to realize their vocation to the priesthood in the Dominican Order. Subsequently, Father Rumaggi received assignments to St. Pius Priory, Chicago, Illinois, St. Dominic's Priory, Detroit, Michigan and in 1946, to St. Mary's Priory, New Haven, Connecticut where he is stationed at present.

In recognition of his many outstanding years of priestly service, Father Rumaggi was awarded the high honor of 'Preacher-General' by the Master-General of the Order in the fall of 1938. Self-effacing industry and devotion characterized Father Rumaggi's labors both as a parish priest and as a tireless pioneer in behalf of the Deserving Poor Boys' Priesthood Association. Though not as active in the priestly ministry as in former years, Father Rumaggi continues to exemplify the ideals of Dominican life, being a constant source of edification to his brethren throughout the Province.

Dominicana is privileged to offer its sincere congratulations to Father Rumaggi on this happy occasion of his Golden Jubilee of ordination to the sacred priesthood, and prayerfully wishes him many more years in the Vineyard of the Lord.

✠ VERY REVEREND JOHN BERCHMANS LOGAN, O.P., P.G. ✠

Father John Berchmans Logan died at the hospital of Saint Raphael, New Haven, Connecticut on May 22, 1953, after a lingering illness. He was seventy-four years of age, and had spent fifty-one years of devoted sacerdotal service in the Dominican Order.

A native of Connecticut, Father Logan was born in New Haven on December 9, 1878, one of nine children of the late John and Mary (Murray) Logan, natives of Ireland. He attended the Hamilton grammar school and the Hillhouse high-school in that city. In the autumn of 1897 he entered the Dominican Order at St. Rose Priory, Springfield, Kentucky, where, on September tenth, he was clothed with the habit of the Order. One year later he made profession as a member of the Order of Friars Preachers on October 4, 1898, and then began his course of studies there at St. Rose Priory. Father Logan completed his philosophy course at St. Joseph's Priory, Somerset, Ohio, where, in the next three years he pursued his theological course of studies. He was ordained to the sacred priesthood at St. Joseph's Priory, Somerset, Ohio on August 21, 1902, with the Most Reverend Henry Moeller, Bishop of Columbus, as the ordaining prelate.

Following ordination, Father Logan was assigned to parochial work at St. Antoninus Priory, Newark, New Jersey. During the next six years he labored as parish priest at various Dominican churches along the eastern seaboard. In 1915, Father Logan was attached to the Eastern Mission Band, and served the Dominican Order as a missionary until his assignment, in 1932, to St. Mary's Priory, New Haven, Connecticut. It was there that Father Logan administered to souls until his death. Despite blindness, which handicapped him in his later years, Father Logan performed his limited priestly duties with the same diligence and industry that characterized his exceptional work as a preacher and missionary.

In recognition of his many, fruitful years as a preacher in St. Joseph's Province, Father Logan was awarded the degree of Preacher General by the Master-General of the Order. The Provincial, Very Reverend Terence S. McDermott, O.P., conferred this distinctive honor on Father Logan at a special ceremony in the Friars' Chapel at St. Mary's Priory on June 6, 1944.

Less than a year ago, on August 21, 1952, Father Logan celebrated his Golden Jubilee of ordination to the sacred priesthood. A Solemn Mass of Thanksgiving was sung at St. Mary's Church, New

Haven, Connecticut at which occasion Father Logan was felicitated by his many relatives and friends.

On May 25, 1953, a Solemn Mass of Requiem was offered for Father Logan at St. Mary's Church in New Haven. The Most Reverend Henry J. O'Brien, Bishop of Hartford, celebrated the Funeral Mass. Assisting as Arch-priest was the Right Reverend William Collins, Director of St. Joseph's Cathedral, Hartford, with the Reverend Raymond O'Callahan as deacon and the Reverend James Hanaher as the subdeacon of the Mass. The Very Reverends R. L. Rumaggi, O.P., P.G., and J. L. Finnerty, O.P., P.G., were deacons of honor, while the Reverend James Kerwan was the Master of Ceremonies. The eulogy was delivered by the Very Reverend Thomas F. Conlon, O.P., P.G. Serving as acolytes in the Mass were the Reverend Edwin B. O'Brien, St. Thomas More Chapel, Yale University and the Reverend Edward Radowitz, of St. Rose Church, New Haven. Burial took place at the Dominican plot in St. Lawrence Cemetery, where the services were conducted by the Very Reverend Vincent R. Burnell, O.P., P.G., Prior of St. Mary's, and the Right Reverend John F. Callahan, Vicar-general of the diocese of Hartford.

Dominicana extends sympathy to the relatives and friends of Father Logan. *May his soul rest in peace.*

✠ VERY REVEREND LEO LOUIS FARRELL, O.P., P.G. ✠

Father Leo Louis Farrell died of a heart attack on the afternoon of July 10, 1953 at St. Andrew's Rectory, Cincinnati, Ohio. He was sixty-six years of age, and had been an exemplary priest in the Dominican Order for more than thirty-six years.

Father Farrell was born in Chamberlin, Brule County, South Dakota on August 15, 1887,—the eldest child of James and Annie Teresa (Smith) Farrell. He attended the grammar school of that city, and St. Thomas College high-school, St. Paul, Minnesota. He was clothed in the habit of the Order at St. Joseph's Priory, Somerset, Ohio in the winter of 1909,—making his simple profession on the Feast of the Circumcision, 1911. He pursued the regular course of philosophical and theological studies at St. Joseph's Priory and the Dominican House of Studies, Washington, D.C. On June 15, 1917, Father Farrell was ordained to the sacred priesthood in Washington, D.C. by the Most Reverend Thomas J. Shahan, Rector of the Catholic University of America.

After the prescribed year of theology following ordination, Father Farrell was assigned to parochial work at St. Antoninus Priory, Newark, New Jersey. In 1923, Father Farrell was attached to the Eastern Mission Band. He engaged in missionary work in St. Joseph's Province until his appointment as pastor of Blessed Sacrament Church, Madison, Wisconsin in 1929. Shortly thereafter, he was chosen to head the Chicago Mission Band, which office he fulfilled with his customary diligence and industry. From 1939 to 1942 he served as parish priest at St. Dominic's Church, Denver, Colorado, after which Father Farrell again labored on the Mission Band, with residence at St. Catherine of Siena Priory, New York City, New York. An indication of his versatility and administrative ability is evidenced by Father Farrell's several appointments as pastor in various parishes of the Province. In May, 1950, he was appointed to the pastorate of St. Mary's Church, Johnson City, Tennessee, and at the time of his sudden death he had served as pastor of St. Andrew's Church, Cincinnati, Ohio for over a year.

Though in poor health in his later years, Father Farrell was unsparing in his devotion to priestly duties. He was regarded everywhere as an excellent preacher and retreat-master. In 1947, Father Farrell was awarded the high and distinctively Dominican degree of "Preacher General" by the Master-General of the Order in recognition of his many, successful years as a preacher and missionary.

On July 14, 1953, a Pontifical Mass of Requiem was offered for Father Farrell by the Most Reverend Karl J. Alter, Archbishop of Cincinnati, at St. Andrew's Church in Cincinnati. Assisting as Arch-priest was the Right Reverend Marcellus Wagner, Vicar-general of the archdiocese of Cincinnati, with the Most Reverend Paul A. Skehan, O.P., Procurator-general of the Order, as deacon and the Very Reverend James J. McLarney, O.P., Prior of St. Joseph's Priory, Somerset, Ohio as subdeacon. Serving as Acolytes in the Funeral Mass were the Reverend H. B. Schaller, O.P., and the Reverend T. A. Abbott, O.P. The eulogy was delivered by the Reverend J. B. Walsh, O.P., of St. Peter's Church, Memphis, Tennessee. Dominican Students from St. Joseph's Priory, Somerset, Ohio, formed the choir for the Mass. Over a hundred priests, fellow-Dominicans, several Monsignori and other secular clergy were in attendance to pay tribute to Father Farrell's beloved memory. The church was filled with parishioners of St. Andrew's and about eighty Sisters from the Archdiocese of Cincinnati. Interment was in the community cemetery at St. Rose Priory, Springfield, Kentucky, where the Very Reverend C. A. Musselman, O.P., assisted by the Very Reverend B. C. Werner, O.P., and the Reverend C. B. Carroll, O.P., conducted the ceremonies at the grave.

Dominicana extends sympathy to Father Farrell's brothers, and to all his other relatives and friends. *May he rest in peace.*

✠ REVEREND BERNARD ALOYSIUS McLAUGHLIN, O.P. ✠

Father Bernard Aloysius McLaughlin died very suddenly on June 4, 1953—a victim of a heart attack. He was fifty-nine years of age, and his death came as a shock to all. For nearly thirty years Father McLaughlin served God and country as a devoted priest-educator in the Dominican Order.

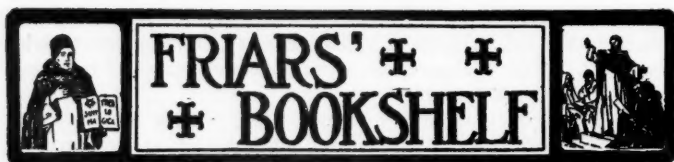
Father McLaughlin was born on April 30, 1894 in Woonsocket, Rhode Island, one of five children of the late Bernard and Jane (Whittington) McLaughlin. He attended the public grammar school of that city, LaSalle Academy, Providence, R.I., and later, Holy Cross College, Worcester, Massachusetts. On September 16, 1917, he received the habit and began his novitiate at St. Rose Priory, Springfield, Kentucky, where, a year later he made simple profession as a Friar Preacher. He pursued the prescribed course of philosophical and theological studies at St. Rose and at the Dominican House of Studies, Washington, D.C. On June 14, 1923, the Most Reverend Michael J. Curley, Archbishop of Baltimore, ordained him to the sacred priesthood in St. Dominic's Church in Washington.

Upon completion of the regular course of theology during the year after ordination, Father McLaughlin also obtained the degree of Master of Arts from the Catholic University of America. Then he began his long and fruitful career as an educator at Providence College, Providence, Rhode Island. From 1924 to his untimely death, Father McLaughlin taught and inspired young minds in the Catholic traditions of true Christian living. A spirit of self-sacrifice and diligent industry characterized his many years as a priest and teacher.

A Solemn Pontifical Mass of Requiem was celebrated in St. Pius Church, Providence, Rhode Island, by the Most Reverend Russell J. McVinney, Bishop of Providence, on June 7, 1953. Assisting as Arch-priest was the Very Reverend Robert Slavin, O.P., President of Providence College, with the Very Reverend Patrick J. Conaty, O.P., Prior of St. Pius Priory, Providence, R.I., and the Reverend Dennis J. McCarthy, O.P., as deacons of honor. The deacon of the Funeral Mass was the Reverend John C. Ells, and the subdeacon was the Reverend Charles B. Quirk, O.P. Serving as acolytes in the Mass were the Reverend David J. Coffey and the Reverend Charles J. McConnell, with the Very Rev. Msgr. William F. Murray and the Reverend Louis C. Dunn as Masters of ceremonies. The eulogy was delivered by the Reverend Irving A. Georges, O.P. Burial took place in the Dominican Fathers' plot at Providence College, where the Very

Reverend Robert Slavin, O.P. conducted the ceremonies at the grave, assisted by the Rev. Charles J. McKenna, O.P., and the Rev. Charles Fennell, O.P. Fellow-Dominicans from the community of Providence College acted as pall-bearers.

To Father McLaughlin's mother, brother and sisters, and to all his relatives and friends, *Dominicana* offers its sincerest sympathy. *May he rest in peace.*



Cedar of Lebanon. By John Cosgrove. New York, McMullen Books, Inc., 1952. pp. 490. \$3.50.

His pagan friends called him a fool. His Christian friends tried to guide him gently along the rocky path that leads to the shining gate of faith. But it seems that no one really knew him except Saul, who called him "God's Bully." The man is Vitus Curtius, soldier, sailor, gambler and exile. His character is a many-sided one and possibly that is why, though we accompany him through four-hundred and ninety pages of adventure and mis-adventure, we never really get to know him. The black-sheep of a noble Roman family, a convert to Christianity, and finally a martyr, Vitus Curtius is the "*Cedar of Lebanon*" and the leading character in John Cosgrove's story of the early days of Christianity.

To say that Vitus Curtius is an heroic character is an understatement. Like the proverbial "Kilroy," he was there. In Mr. Cosgrove's book it was Vitus Curtius who pierced the side of Christ with a lance while He hung dead from the cross. Vitus was in charge of the guard that stood watch over Our Lord's tomb, and he was present at the Resurrection. An intimate of Saint Paul, he engineered the Apostle's escape from the walled city of Damascus. The reader shares these and other adventures with Vitus Curtius and accompanies him on his travels throughout the Roman Empire. But it seems that the character and personality of our hero is poorly etched and the "real man" never emerges from the welter of high adventure and heroic deed.

The Catholic reader should be pleased to read a novel that has the birth of the Church as a background, which is not rife with theological errors. But despite the fact that the author of this book does not water down the miracles that Christ offered as proofs of His Divinity, still his fictional treatment of what is known as "the hidden life" seems a bit careless in spots. One cannot write accurately concerning events about which next to nothing is known, and to attempt to fictionalize something as sacred as the youth of Our Lord is a serious undertaking, indeed.

This is the story of a long struggle up the rugged path to conversion. Certain of its passages are well written and inspiring; they clearly and dramatically show that faith is a divine gift, thus emphasizing man's dependence upon Almighty God for all things.

"*Cedar of Lebanon*" is a Catholic novel and an interesting one. It certainly will not cause harm, as have other novels of this type, and it can do much good. It would be gratifying to see Mr. Cosgrove's book replace some of the recent, bungling attempts at historical-novelism that are decorating bookshelves all over the country. R.A.F.

Stone in the King's Highway. Selections from the Writings of Bishop Francis Xavier Ford. Introductory Memoir by Most Rev. Raymond A. Lane, M.M., D.D., New York, McMullen Books, Inc. 1953. pp. 297. \$3.00.

A man will strive in vain to tell you of the qualities of his friend. You still will not come to know that friend until you meet him. Bishop Lane wants you to meet his friend, Bishop Francis Xavier Ford. To break the ice he gives a brief biography of Bishop Ford and thereafter you are alone with one of the most colorful and distinguished men of our time.

A Stone in the King's Highway is a book presenting selections from the writings of the late Bishop Francis Xavier Ford of Maryknoll, who died last year in a prison in China as the result of Communist maltreatment. Bishop Lane cursorily describes his friend's early life, his pioneering at Maryknoll and his years in China until his death. He then brings you face to face with the simple man of God who contented himself in being merely a stone in the great highway of missionary activity in China.

Here is a book that makes you feel that you know the man intimately. In speaking of the necessary qualities for a missionary, the great need for priests and sisters in China, of his desires and plans for the Church in China, which were thwarted by the destructive sweep of the Red Army he reveals his grasp and insight into both current and ageless problems. Yet he tells of very homey things such as his joy in riding in a crowded bus among his Chinese neighbors. His writings reveal a soul on fire with love of the Chinese, and that because his heart first burned with love for God. One chapter of the book sums up the life of Bishop Ford: "The Keynote Is Joy." The force that blasted every obstacle set before him may be summed up in a word: hope. Finding joy in being nothing yet with hope blazing ever in his heart, Bishop Francis Xavier Ford has forged a chapter in the history of missionary activity that can never be erased. N.M.M.

Christian Simplicity in St. Therese. Edited by Michael Day, Cong. Orat. Westminster, Maryland, The Newman Press, 1953. pp. 133. \$2.50.

To Love And To Suffer. By Rev. Mere Amabel Du Coeur De Jesus (Carmel De Rochefort). Translated by A Discalced Carmelite. Preface by Alfred Cardinal Baudrillart, Archbishop of Melitene, Rector. Institut Catholique de Paris. Westminster, Maryland, The Newman Press, 1953. pp. 158. \$2.75.

Christian Simplicity in St. Therese is a collection of essays by competent theologians on the various aspects of the "Little Way" of St. Therese of the Child Jesus. Among them are H. Petitot, O.P., Canon Paul Traveret, (Chaplain of the Carmel of Lisieux) and J. Carmel O'Shea, D.D., Provincial O. Carm.

Simplicity is most difficult to understand. This quality is brought about by the virtues of love and humility, two virtues which are the keystones of the great sanctity of the Little Flower, a point that is forcefully brought out by each writer.

"The aim of this book is to outline in simple and untechnical language the teaching of St. Therese and indicate her place in Christian Spirituality. . . ." The work is written in a style which can be easily understood by cleric and lay person alike. It is an inspiring work which brings out the beauty and simplicity of the teaching of St. Therese.

Father Day is to be commended in his task of editing these essays which first appeared as an article in *Sicut Parvuli*, the Quarterly Review of the Association of Priests of St. Therese of the Child Jesus.

To Love and To Suffer is a new approach at a biography of St. Therese of the Child Jesus. It is new in this sense, that her life is considered in the light of the Gifts of the Holy Ghost present in her soul.

With great skill Reverend Mother shows the effects of the Gifts of the Holy Ghost in St. Therese's life and writings. She cites also, copious texts of Scripture pertaining to the Gifts.

The resulting work presents a fine harmony at once supernatural and natural, elevated and lowly. It shows the solid basis upon which is founded the Little Way of St. Therese. It should, on this account bring renewed vigor to her present clients and inspire well-founded confidence in all, whether religious or lay person who would seek in her Little Way a means to greater perfection. C.M.B.

Heartbreak Earth. By a Carmelite Nun. Westminster, Md. The Newman Press, 1953. pp. 235. \$3.00.

Heartbreak Earth is an efficient analysis of this *suffering world* by an English nun. Early in this book we are reminded that the issue of the world's conversion, in the face of war, rests with the Christians. Hints and useful suggestions are given throughout the book on how to make this spiritual renovation possible. The sources of modern errors are shown to be the various forms of atheism current in the world today. The point about Metaphysics and Theology being excluded from universities explains why an atheistic attitude is found among students today. On the positive side, the author reminds us of the merit in deliberately conforming our will to God's and wisely counsels us to make proper use of joyous periods in life as well as times of suffering.

Even though only faddists now follow Existentialism (among English-speaking peoples), this book places Existentialism with Marxism as a major enemy for the future. "Has this danger (of existentialism), so serious and perilous a threat, been overcome? Let God be thanked that we can reasonably hope for this," are the words of our Holy Father to the Convention of All Religions. Nevertheless the book prepares us well for a future existentialist threat by the effective warnings of the author. "One can always bear life as a part of eternity" preserves us from Heidegger's "being of death," or in other words the Existentialist life "sub specie mortis." We are put on our guard against Christian-Existentialism and shown that a proper view of death, and consequently of life, can make our existence "safe both spiritually and intellectually" even though a war may rage around us. Our ideal of sainthood is described as a state where the will is inflexible against evil with "not even one second's opposition" to God.

P.F.

Edward Leen, C.S.Sp. By Michael O'Carroll, C.S.Sp. Westminster, Md., The Newman Press, 1953. pp. xi, 278, with photograph and index. \$3.00.

Father Leen is probably the most widely read spiritual writer since Father Faber. But to the degree that Father Leen's writings are well known, he himself is comparatively unknown. In a manner of speaking, however, anyone who has read his books knows the personality of Father Edward Leen. For in Father Leen's case the axiom that the style betrays the man is true. His writings were direct, clear,

and forceful. This is the character of the priest whose life Father O'Carroll has written.

The author has related the life of a deeply religious priest and scholar and has presented it to the reader just as it was. Because Father Leen was an educator and contemplative rather than a man of spectacular deeds the reader must bring a little interest and curiosity to his perusal of this biography. Father O'Carroll has followed the lines of his subject's personality and avoided the temptation to introduce any false color or excitement. As a consequence the life of Edward Leen is a psychological study. The reader's attention is centered upon the man, not on his books and friends. By necessity this sustained study of Father Leen's private life moves with a slow pace and along thoughtful lines. If it had been broken by snatches of conversation or excerpts from correspondence the reader would have felt a closer contact with Father Leen.

Father Leen's biography is also an oblique report on the Ireland that followed the Easter Rebellion. The theme of the "New Ireland" forms an interesting background for this life of Father Leen.

The reader may be disappointed with the lack of adventure found in Father O'Carroll's book but he will be delighted with its veracity and frankness. C.B.

Vocation (Religious Life II). Being the English Version of **Le Discernement des Vocations de Religieuses**. Translated by Walter Mitchell. Westminster, Newman Press, 1952. pp. vii, 166, 2.75.

Nine interesting essays compose this short, second volume of studies on the Religious Life which was published with the hope of "doing a service to priests, superiors, novicemasters and novice-mistresses as well as those who seriously consider the matter of their own vocation" (p. v). They are excellent translations of papers read at conferences held in France in 1949 and in Rome in 1950 and indeed are a satisfying contribution to the growing literature on the nature of Religious Life.

The opening essay by Dom. O. Rousseau, "The Call to Perfection in Patristic Tradition," presents the great St. Anthony of the desert as the first model after Christ of all religious vocations. His is a penetrating study of the four points that should characterize every true calling: self-renunciation and the following of Christ, the relation of one's vocation to the Christian community, the Apostolic Life, the inspiring hope of treasure in heaven. With great insight the author places the cause of "the decay of so many communities" to a woeful lack of scriptural vision and of theology. "Priests and theologians

have allowed Christian doctrine to be impoverished in favor of a lean diet of superficial devotion; legalism invades every domain of religious thought" (p. 16).

A Dominican, Father A. Motte, studies in a subtle essay the difficult problem of "The Obligation to Follow a Vocation." Though theological and profound, his simplicity of language might give, on first reading, the impression that the author does not answer his problem. However, there is little doubt that his trenchant distinctions cut through the jungle growth of scrupulosity and laxism that can easily obscure for a delicate conscience the pathway of true peace with God.

A. Bonduelle, O.P., treats of "The Recognition of Vocation" while a Carmelite, Francois de Sainte-Marie studies at length the special problems that hinder "The Recognition of a Contemplative Vocation."

An interesting, anonymous Chapter Five presents the results of a questionnaire on the causes and circumstances of people leaving religious life during the novitiate, during simple profession as well as after final profession. The enquiry was conducted among several congregations of female religious in France.

E. Bergh, S.J., presents a brief résumé of the canonical impediments to religious life. In an essay entitled "Negative Criteria of Vocation" Reginald Omez, O.P., discusses defects of character which help decide against the genuineness of an apparent vocation to the religious life: bad temper, deeply rooted habits of contradicting, want of docility, domineering dispositions, jealousy, lack of judgment and balance. He wisely points out that "care must be taken not to give way to prejudice or hasty generalization."

The concluding articles: "Unconscious Attraction to the Religious Life," by A. Plé, O.P., and "The Contribution of Experimental Psychology," by Dr. Claudio Busnelli, complete an extremely valuable work that can be carefully and fruitfully studied by those whose duty it is to shape the future of Religious Life in this country. A.G.

Promises to Keep. By William E. Walsh. New York, P. J. Kenedy & Sons, 1953. pp. 253. \$3.00.

Promises to Keep is an invitation afforded to the reader to visit in the homelife of a Catholic family—the Walsh's—an invitation which the reader will be glad that he accepted. The Walsh's are a lovable and spirited family who will endear themselves to the hearts of all who come into contact with them—even though this contact be only through the medium of the printed page. William Walsh, the father of this family and also the author of the book, is a man with a

burning desire to gain the Ph.D., in order that he might have a hand in the teaching of good sound Christian principles to his children. Avis Walsh is a mother possessed of many virtues and talents. It is to Avis that Bill Walsh owes his success in having achieved his Ph.D., for she was the inspiration needed in his struggles to attain this worthy goal. There are thirteen children in the Walsh family who will capture the heart of the reader with their wholesome personalities.

The author is to be congratulated on having written a most enjoyable book on family life. In this day and age when people are supposedly seeking their happiness by means of divorce, birth-control, etc.—families such as the Walsh's are living arguments for the happiness and security which result from following the laws and precepts of Jesus Christ and His Infallible Church. J.G.C.

Industrialism and the Popes. By Mary Lois Eberdt, C.H.M. and Gerald J. Schnepf, S.M. Foreword by the Most Rev. R. E. Lucey, S.T.D. New York, P. J. Kenedy and Sons, pp. 245. \$3.50.

In his Foreword, Archbishop Lucey gives a very clear description of the function of this work—it is “to synthesize and organize all the papal pronouncements that bear on the economic order of our day,” and even more specifically “to supply the powers of truth for the challenge of those who have designed the Industry Council Plan.” This is a very clear description because, in an orderly and lucid manner, this is just what the authors have proceeded to do. After defining the Plan and showing its necessity as the solution to the chaos present in industrial relations, the authors take the essential elements of the I.C.P. and show their substantiation through quotations from the Papal Encyclicals. Examining first the specific principles and then the social principles indirectly involved with the plan, a thorough study of the I.C.P. is presented. As Archbishop Lucey states, “This should answer all questions that will inevitably be fired at proponents of the I.C.P. when once it makes its way into the councils of labor and capital.”

The publication of this study shows once again that there is a concentrated effort upon the part of Catholic sociologists and economists to apply the principles of Christian thought to modern problems. This particular work demonstrates to the interested Catholic that the Papal Encyclicals don't consist of mere verbiage but rather are a clear statement of the principles that must be applied by the individual Catholic in his own field of activity. R.M.R.

How to Read the Bible. By Abbe Roger Poelman. Translated by a Nun of Regina Laudis, O.S.B. New York, P. J. Kenedy and Sons, 1953. pp. xii, 113. \$1.50.

In Christ. By Dr. William Grossouw. Translated by Rev. M. W. Schaenberg, O.S.C. Westminster, Maryland, The Newman Press, 1952. pp. 138. \$2.25.

Today American Catholics are beginning to take advantage of the treasure which the Bible contains. In view of this the nearly simultaneous translation of two books designed to make reading the Bible easier and more profitable is an event worth joyful comment.

In *How to Read the Bible* Abbé Poelman has provided the novice in scripture reading with a vade mecum which will start him out on the right track and point out some important landmarks in the panorama of divine revelation. Likely it will not be read in one piece and will be put on the shelf only after the Bible has become a familiar friend.

Just because the book is for initiates what is said in it by way of introduction to the books of the Old Testament is especially valuable. Catholics who have become accustomed to thinking of the Epistles and Gospels as the only sources of revelation about Christ will find that the pages of the Old Testament writings are fragrant with the sweet odor of Christ too.

Another asset of the book is the way it links up parts of the Bible, for example, the Psalms and the "wisdom literature," which seem to stand by themselves, to the historical books, giving the former a background for more intelligent reading. Add to this the sense which one derives from nearly every page of the volume that reading scripture is a unique exercise—one is always on the threshold of prayer—and you have some idea what great profit can be gained by those for whom the book is intended.

Although the inspiration of Dr. Grossouw's book on the theology of St. Paul is also scriptural, it is radically different in its highly systematic character. Yet, deeply theological as it is, *In Christ* is no technical treatise for professionals. This author's design is to acquaint the reader with St. Paul, and to outline neatly the general trend of the Apostle's thought, so that the Epistles may become for the intelligent and prayerful reader the source of a sound doctrinal piety.

The simple chapter headings give some idea of how this acquaintance is brought about. "Existence without Christ" is a description of man stripped of grace. Terms used by St. Paul such as *law*, *sin*, the *Flesh*, and *death* are somewhat clarified, giving the average puzzled

reader of the Epistles a modicum of confidence in tackling passages which have long been enigmas.

If human life is to regain meaning sin's wound must be healed by "Redemption in Christ." This is a whole process which evolves as man is united to and begins to live in Christ.

The first move in the direction of spiritual health and new life is "Conversion to Christ." In this chapter the discussion of the term *faith* in the Epistles is outstanding. The author observes that "the concept of faith of Catholic Theology does not coincide entirely with that of Paul. . . . This does not mean that there is discord with the teaching of the Apostle . . . but a difference in terminology [which] any honest person must acknowledge." For Catholic apologetes in active contact with Protestants it is important to grasp this and also to know in what the difference consists, for no ground is more familiar to fervent Protestants than the Pauline Epistles.

"Existence in Christ" is the outline of how man's initial contact with Christ by faith and baptism bears fruit. It throws light on passages in which St. Paul speaks of growth in the life of the spirit. Then, to fill out this valuable skeleton of Pauline theology, the author includes a chapter on the "Body of Christ." In it the point of view shifts from the meaning of the individual's being grafted into Christ, to the contribution his growing up in holiness makes to the building of the Church, Christ's body.

Apart from the value of this book as a general introduction and a guide to St. Paul's writings, special note ought to be taken of the emphasis put upon what Dr. Grossouw calls the "redemptive" aspect of the mystery of the resurrection. Authentically Christ's triumph over death is the model of the new life we receive in baptism, something scarcely grasped by most Western Christians. This thought is a faithful reflection of what the Church teaches in the liturgical celebration of Easter. The simple and clear expression of the truth makes the appropriateness of the renewal of the Easter Vigil stand out all the clearer.

These are two important contributions to the renaissance of interest among Catholics in the Bible as a fount of revelation.

B.M.S.

The Cause of Being, The Philosophy of Creation in St. Thomas. By James F. Anderson. St. Louis, Herder Book Co., 1952. pp. vii, 172. \$3.25.

The study of man is the great modern preoccupation. But this should be done honestly, taking every aspect that will lead to the truth. Perhaps the most illuminating viewpoint, and yet ironically ignored by

many moderns, is that which views all finite reality, of which man is a part, in its relation to God, the First Cause. Man and all things are thus seen in a real relation of actual dependence on God for all the being and perfection they have. This viewpoint is attained only at the heights of human thought, in the supreme naturally attainable wisdom, Metaphysics.

The theme of *The Cause of Being* is to present the metaphysical meaning of creation, that is, to show what creative causality is and what it means. Mr. Anderson does this in the light of the doctrine of St. Thomas; frequent references to all the works of St. Thomas are made, and the great commentators and modern Thomists are also quoted.

The first chapter deals with the adequate efficient cause of existence, of *being* considered precisely as *being*. The second considers the notions of creation, both actively, as the action of God, and passively, as the relation of dependence. Next is treated the possibility of an eternal order of creatures, first with regard to the nature of time (ch. 3), and then with regard to the actual infinite (ch. 4). What the author holds as "the heart of the subject," on the creative indwelling of God in all things is admirably presented in chapter 5. The final chapter considers God as Last End, according as all things find in Him their ultimate unity and perfection.

The author proceeds by carefully setting forth the central problem, and then exposes the doctrine of St. Thomas through a detailed analysis of the pertinent texts. Added to this is a fine appreciation of common difficulties such as those arising from the analogical (and not univocal) nature of metaphysical concepts, or from the imagination (e.g., "It is impossible to imagine the non-existence of time, but it is not impossible to think of it."). Such carefulness on the part of the author and the insight given by the book into the fundamental metaphysical principles of St. Thomas (principally "Existence is the proper effect of God alone") makes it very helpful for deepening the philosophical thought of students, while the detailed analyses, both exegetical and critical, of the many texts of St. Thomas on creation will be valuable for specialists.

D.K.

The Sacred Canons. By John A. Abbo and Jerome D. Hannan. St. Louis, Herder, 1952. 2 Vols. pp. xxii, 871, 936, with index. \$19.00

This is, to date, the most complete commentary on the Code of Canon Law which has appeared in the English Language. The authors are priest-professors, who are well acquainted with both the theoretical and practical aspects of their field of study. They present a detailed

exposition of ecclesiastical law, which incorporates all of the major canonical decisions of the Holy See up to the time of publication.

The work was undertaken "to answer in some degree the spontaneous demand for a better knowledge of ecclesiastical law that has arisen in English-speaking countries among religious who are not clerics and among laymen, especially those engaged in the professions." Of course, its value is not lost to the clergy, for it conforms very strictly to the terminology of the Code and of approved authors, and where the English does not possess the sharpness of the Latin term, the Latin equivalent is inserted in parentheses.

Precisely because they have in view the utility of the subject matter for the reader, the authors have omitted a detailed analysis of the Fourth Book, since it deals with the norms governing procedure in cases to be adjudicated before ecclesiastical courts. They have, however, included a careful summary of this material. They have likewise done much the same in the case of penalties for specific crimes, in the Fifth Book of the Code.

The student of Canon Law will not find anything unique herein. The authorities cited and opinions followed consistently manifest the commonly received view on disputed questions. Nonetheless, the presentation is smooth, the style simple, the total effect eminently satisfactory. This work should be in demand for a long time to come, both as reference and as class text.

R.F.C.

So Much, So Soon. By Katherine Burton, New York, Benziger Brothers, 1953, pp. 243. \$3.50.

The desire of Saint Francis de Sales to found an active congregation never materialized because death called him before he could establish it. Yet in our day the spirit of the Bishop of Geneva has begun to exert itself in the active apostolate. In the latter part of the nineteenth century Father Louis Brisson founded the Oblate Fathers of Saint Francis de Sales. Now Katherine Burton's familiar and informal pen sets forth the life of the founder.

Father Brisson had his first formal contact with Saint Francis shortly after his ordination. He was assigned as chaplain and instructor at the Visitation Academy in Troyes. The superior of the convent at first interested him in establishing the new congregation. Then she entreated, finally, as a messenger of a divine command, she told him he was to be the founder. This same Mother Chappuis, so favored by heaven, foretold many of the bitter difficulties he would encounter even to the point of naming his chief antagonist. His new duty as diocesan director of Catholic Action led him to found a Catho-

lic girl's club under the patronage of Saint Francis. The club expanded and soon new ones formed. They now assumed a permanent character and also a need for a congregation of Sisters arose. At this point he organized the Oblate Sisters of Saint Francis de Sales. The Oblate Fathers, Father Brisson's second foundation, received its first approval in 1872 by Bishop Ravinet. The succeeding ordinary of Troyes, Bishop Cortet, was the person foretold by Mother Chappuis who would bring forth a storm of battles against the infant Congregation. The French government contributed greatly to Father Brisson's trials especially by confiscating the property of the group. With all these difficulties the Congregation took root and began to flourish. In the founder's own life time his spiritual sons were sent to Switzerland, Italy, England, Austria, Africa, South America, and the United States.

The informality with which this biography is written makes it interesting reading. It provides a knowledge of the Oblates and shows how a man confronted with the modern world could still remain close to God. C.P.

The Burning Flame. By Francis Beauchesne Thornton, New York, Benziger Brothers, Inc., 1952. pp. 216.

Blessed Pius X once said to a group of workmen that "it is a beautiful thing when men ask God's blessing on their work." Perhaps no better words could be found to describe the divinely simple and beautiful life of our Blessed than his very own. His life was beautiful for every moment of his earthly existence was spent with, for, and in God. As a young priest Don Sarto so completely served his flock that some of his old friends were shocked by his poverty and austerity of life. After patiently listening to the pleas of his fellow priests he simply said with a disarming smile "God knows what I need. He will provide it." His unbounded confidence and love of God increased as the years passed, and found their expression in the motto he chose to govern his reign as pope: "To Restore All Things in Christ."

From the simple boyhood days at Riese to his reign in Rome, Pius X shunned honors. It required a papal letter from Pope Leo XIII to convince him that he should accept the title of Bishop. The letter contained but one word—"Obey!" The more he fled public acclaim the more it was heaped upon him. Due to his distaste for honors and love for simplicity one would think that he would break under the weight and strain of the papacy. It was only because he possessed great humility that he was able to become a great pope. Beppo, as he was affectionately called by his mother and sisters, saw clearly the infinite

chasm separating the Creator and the creature. He knew well the truth that "without Me you can do nothing." Yet this was always balanced and bolstered by the consoling words of St. Paul "I can do all things in Him who strengtheneth me."

Father Francis Thornton has done justice to this man of God in the popular biography *The Burning Flame*. The book, shorn of ponderous accumulation of tiring facts, clearly depicts the spirit of Pope Pius X. Father Thornton has caught and presented in a simple and interesting fashion the inner life which caused Pius X to be numbered among the greatest of popes and in the litany of the blessed.

I.O.B.

And the Light Shines in the Darkness. By Rev. J. V. Bainvel, S.J. Translated by John J. Sullivan, S.J. New York, Benziger Brothers, Inc., 1953. pp. xi, 239. \$3.50.

Here is the fruit of many years of study and meditation on the sentiments and interior life of the Blessed Mother. Using the data offered by Scripture, Tradition, and Theology on the Virgin Mary and his knowledge of human nature, Father Bainvel holds out to his reader a unified and reverent insight into the Heart of Mary. He depicts the Virginal Heart of Mary and her Maternal Heart; her Heart as it manifests the qualities of humility, simplicity, devotion, sorrow, mercy, and love. The study is drawn to a close with an epilogue called "The Heart of Mary and the Christian Heart."

The desire to have Mary known and the manifest striving of the author to reflect the sentiments of Mary's heart gives the book a warmth which even the formal pattern of the exposition does not destroy.

It is difficult to imagine a priest or layman whose life could not be enriched by the reading of this book.

L.M.T.

The Interior Carmel: The Threefold Way of Love. By John C. H. Wu, Obl., O.S.B., J.D. New York, Sheed & Ward. 1953. pp. 257. \$3.25.

The latest book of the learned Chinese convert, Dr. John C. H. Wu, brings to those living in the world an enlightening exposition of the way of growth in the spiritual life. Using the Beatitudes as the basis for his teaching, Dr. Wu traces the spiritual advancement of a Christian on his journey to eternity. He relates the first three beatitudes to the Purgative Way, that stage of perfection in which the heart is purified. The Illuminative Way, in which the soul is acting under the guidance of the Holy Spirit, is explained in his treatment of the

fourth and fifth Beatitudes. Finally the soul's enjoyment of the presence of God, the Unitive Way, is explained in the last three Beatitudes.

Borrowing from the pagan Chinese religions—Taoism, Confucianism, and Buddhism—the author shows how these three in some way approach to the three stages of Christian perfection. These three phases of a natural religion taught man that a virtuous life and the contemplation of things divine were the goal of this life. Through a comparison of natural religion with the supernatural, the obligations of those who have embraced the latter are more forcibly brought out. Dr. Wu's knowledge of St. Paul, St. Thomas Aquinas, St. John of the Cross and St. Teresa of Avila gives confidence to the reader who is constantly shown that the material for *The Interior Carmel* is based upon the works of such masters of the spiritual life.

Although the book is written primarily for Tertiaries and Oblates living in the world, nevertheless it is not restricted to such a group. To the religious living in the cloister, the book will serve as a reminder that he or she has embraced a life ordered to sanctity. The Tertiary or Oblate living in the world will find helpful advice on how to live their life in the spirit of the cloister. The serious-minded Christian will find in this book the explanation of the spiritual life and the growth in perfection expressed in the simple words of the Beatitudes.

A.McK.

Chaucer. By Raymond Preston. New York, Sheed & Ward, 1952. pp. xvi, 325. \$4.50.

Here is a book which reintroduces the reader to Chaucer as a master of humor and practical wisdom. While conducting his tour through selected passages of Chaucer's best, the author ingeniously solves difficulties of interpretation; often referring to humor as the explanation. For Chaucer's wit is exercised in portraying real life drama, thus breaking with his predecessors' which held closer to fancies of the imagination. But as the author aptly reminds us, we should read Chaucer in the background of his own age. In his time, for example, *to will* meant choosing, loving, resting in the good, in contrast to the modern sense of drive or exertion. The differences of milieu help to explain also some of the incongruities Chaucer deliberately placed in his characters.

Although the reader may learn to smile with Chaucer, still the deep roots of philosophical and theological influences can clearly be seen in his works. St. Thomas enlightened Chaucer's age, especially through his teachings on man and on knowledge. That is why the Thomistic notion of evil, i.e., the privation of good, is Chaucer's also.

His poetry lists the material, formal and final causes in the mouth of *Prudence*, and gives occasional reference to such philosophers as Scotus, Strode, and Socrates. Theologically, the *Parson's Tale* is said to follow, at a distance that is, the 13th century Dominicans; while the influences of St. Catherine of Siena, St. Vincent Ferrer, and Bl. Henry Suso were closer at hand. In brief, resting on solid foundations, Chaucer's outlook is shown to be clear, serene, and Christian.

As pointed out by Raymond Preston, a pattern of human and divine comedy is evidenced in various passages of Chaucer's poetry. Further, the author's studious comments give a thorough treatment of whatever passage is in question, embodying even quotations from St. Thomas to clear up a question concerning procreation. The main sources of Chaucer are brought to light in Jean de Meun, Dante, Boccaccio (whom Chaucer paraphrases at times) and the Latin poets. In treating with critics and other details of explanations, the author brings his points home remarkably well. Here is his reply to those claiming that simple comedy came with ease to Chaucer: "Simplification is the hardest thing in the world; the last reward of any discipline, including poetics. How many major poets achieve it?" This gives a suggestion of the high scholarship found throughout Raymond Preston's work.

P.F.

New Problems in Medical Ethics. Edited by Dom Peter Flood, O.S.B., B.A., M.D., M.Ch., J.C.L. Translated by Malachy Gerard Carroll and Norman C. Reeves. Cork, Mercier Press Limited. 1952. pp. iv, 259.

The French review, *Cahier Laënnec*, was founded to present the ethical problems arising in medical practice along with the solutions offered by Catholic moral principles.

This book contains the translations of four studies made by French doctors and priests on current moral problems that involve medical science—(1) Sexual Problems of the Adolescent, (2) Intersexuality, (3) Abortion and, (4) The Lourdes' Cures. Each study is discussed from several aspects, such as under the first—Psychological Aspects of Masturbation, Masturbation and Grave Sin; under the second—Marriage of Hermaphrodites, The Psychiatrist and the Homosexual; under the third—Repression of Criminal Abortion, The Doctor and the Aborted Woman; and under the fourth—Affections of the Eyes, Pulmonary Tuberculosis and The Christian Idea of the Miraculous. In all there are twenty essays; five are by priests.

The book is not offered as a unified, decisive answer to these moral problems; in fact, Dom Flood holds view differing from some

of those expressed. However the studies offer a clear statement of the difficulties together with the resolution the authors have thus far worked out with the aid of Catholic teaching.

The medical, and in some instances the case-history, style of presentation coupled with the searching attitude with which the material is proposed will have added appeal to the non-Catholic doctor who may shy away from a more dogmatic and abstract approach. Yet, since the solutions were worked out by men living the Catholic faith, the book is capable of initiating many physicians into the Catholic view of health. To priests it offers an opportunity to see, in a rather concrete fashion, some of the trials facing the modern doctor and how he is trying to solve them.

L.M.T.

Rock of Truth. By James J. McNally. New York, Joseph F. Wagner, Inc., London: B. Herder. pp. viii, 245. \$3.50.

When Father James J. McNally considered writing a book of sermons, he must have thought the matter over twice. For the fact of the matter is that such works are more commonly perused, seldom read, and invariably wind up as permanent dust collectors on low library shelves. And when it is asked, "Why such a misfortune?" it will sooner or later be said that their sermons lack practical presentation of the subject matter or personal contact with the reader.

It is this quality of direct and personal reference to his reader that makes Father McNally's *Rock of Truth* one of the most thought-provoking and interesting works of its kind. But, this is not all. For, besides focusing his sermons on the individual, the important things which he has to say are described in a very forceful manner. His main points of emphasis are three: Sacred Scripture, Catholic truths, and the liturgical year. Such a threesome in a sermon could not fail to instruct and spiritualize the reader. Using a verse of the Gospel as his title, he draws one or two truths from it, and offers them for application during a particular Church season.

The sermons which are for every Sunday and important Feast, are brief—only two pages long. Though brevity in a sermon is to be more sought after than its opposite, it can easily lead the preacher to present too many ideas in just one sentence. This is the only drawback in *Rock of Truth*. However, since the sermons in this volume were written presumably to be read and not to be quoted verbatim, they will prove helpful to the priest who studies them and to the layman, who may profitably use them for subjects of meditation.

J.F.

The Metaphysical and Psychological Principles of Love. By Michael J. Faraon, O.P., Ph.L. Wm. C. Brown Co. Dubuque, Iowa. 1952. pp. xx, 91. \$3.00.

Recently in a television melodrama a lover emotionally cried to his beloved "to be in love is to be in despair." Such a disheartening contradiction sums up rather well the modern attitude towards love. No longer understanding the true nature of love, not knowing how to love aright, and yet vaguely conscious of the nebulous emptiness of the happiness his sensual pleasures bring, the modern finds himself caught in a deepening confusion which readily finds expression in such statements as the above.

This perplexing coverlet of despair is especially conspicuous in the thriving philosophy of Existentialism. The existentialist has totally rejected the world of speculation as a dead system, cold and impervious to the natural yearnings aglow in the heart of "the individual." Kierkegaard wrote that the individual "certainly thinks, but he thinks everything in relation to himself, being infinitely interested in existing." Rejecting the search for goodness, the existentialist launches out in a violent attempt to make each existing moment supremely good. Seeking concrete goods, without their goodness, he destroys their objective reality. No longer, then, are the transcendentials eternal, changeless, universal, but are now true, good and beautiful as the individual existing wills them to be so.

But why should the rejection of speculation lead to despair in the practical realm of love? Briefly the answer lies in this: the rejection of the possibility of knowing what a thing is, its nature, is the self-condemnation to everlasting ignorance. There remains no hope of ever being able to say with certitude: "I am loving correctly." The realization of this most serious defect in life can lead only to despair.

It is to dispel this ignorance that Father Faraon has written the present work. "In the proportion that the true nature and role of love remains obscure," writes the author, "there will always arise the anti-intellectual, anti-rational, and anti-systematic reproach to any interpretation of man and the world that he lives in." Realizing the gravity of this statement, he proceeds to develop an understanding of love which is satisfying both for its insight and thoroughness.

The first section of the book is devoted to the discussion of the "whatness" of love, its metaphysical essence, while the part treating of the psychological principles of love sets forth in a pleasing manner "how" men should love.

Father Faraon's work is recommended to all who would know what true love is.

T.J.S.

The Least of the Brethren. By Harold J. Heagney. Chicago, Paluch Publications, 1953. pp. 134. \$.50.

Dark Man of God. By John P. Jordan, C.S.Sp. Dublin, Clonmore & Reynolds Limited, 1952. pp. 75. \$.75.

The romantic, yet inspiring story of the life of Blessed Martin de Porres, a mulatto of the Southern Hemisphere, has received the increased attention of serious writers during the past several decades. Father Heagney's novel introduction to Blessed Martin will delight the old friends and almost certainly attract new ones to Martin's ever growing circle of influence. The book is organized into six short biographical incidents. These incidents relate the powerful impression of Blessed Martin on the souls of people confirmed in serious sin and how they have subsequently advanced in virtue. This unique division and arrangement makes pleasantly paced reading while the free, easy flow of the short story technique attracts and holds in such a way that *The Least of the Brethren* is a book for both adult and young readers. While *The Least of the Brethren* is not a biography, yet its role as an introduction to Blessed Martin makes it worthwhile reading. This is particularly true by reason of its personal and penetrating aspects of his life.

However it is difficult to discover justification for Father Heagney's portrayal of Blessed Martin in "brown robes." The habit of the Dominican laybrother has always been black and white. Through some custom perhaps (of which we are unaware), the laity working in Dominican convents in South America wore brown. Yet we know from the biographers of Blessed Martin that he entered the Order as a tertiary and in any case his habit would not be brown.

In its popular Lumen pocket book edition *The Least of the Brethren* is ideal for use in schools, libraries, and Third Order Chapters to make Blessed Martin better known and loved throughout the world.

The author seems to have designed this little work chiefly to induce devotion to Blessed Martin de Porres. Nothing new has been added beyond those facts and treatises in previous works on Blessed Martin. However its simplicity and warmth of style recommend *Dark Man of God* to readers of any age. This is a certain freshness in Father Jordan's writing that enables the patrons of Blessed Martin to read again the enchanting biography of the colored Blessed in a short time.

The illustrations of Sister Jean Dorcy taken from Mary Win-

deatt's *Lad of Lima* enhance the format of the whole book and in a special way will appeal to youthful readers. Every client of Blessed Martin should read this biography. J.McC.

The Two Sovereignities. By Joseph Lecler, S.J. New York, Philosophical Library, Inc., 1952. pp. x, 186. \$3.75.

Father Lecler's book appears in translation at a time when there is much discussion among Catholics and non-Catholics alike with regard to separation of Church and State, the roles of the State and the Church in education and other fields, and diplomatic cooperation between the Vatican and the nations of the world. It need hardly be said that many problems must be met and solved before there can be brought about that mutual cooperation between Church and State which should and must exist. However, the Catholic position with regard to this very important issue rests upon a solid foundation of fundamental principles which never change. No matter how many books are written or theories propounded Catholic scholars will meet the issues armed with the principles set forth by Saint Thomas Aquinas and applied to cases in history by the men who followed after him.

In the first part of *The Two Sovereignities* the author enunciates three basic principles; the distinct sovereignty of the Church on the one hand and of the State on the other, the harmony that must reign between the two for the common benefit of humanity, and, finally, the primacy of the spiritual power. In the latter part of his book Father Lecler examines certain episodes in history in the light of the principles he has established. Such an important place in this work is given to history because the author feels that the experience of the Catholic Church down through the centuries is of great value for those who would study it and digest what it teaches. Finally, a portion of this book is devoted to a consideration of the modern Lay State; an examination of the meaning of secularization, modern regalism, and separation of Church and State.

However, it seems strange, indeed, that *The Two Sovereignities*, a treatise setting forth Catholic principles on such an important question as the relations between Church and State lacks an *Imprimatur* and an *Imprimi Potest*.

There is good order and clarity in Father Lecler's treatment of basic principles, wherein he lays the groundwork for his discussion of cases in history. Any question as to the aptness of his historical treatment of the subject had better be left to the scholars in this field, some of whom will question both the aptness and the treatment. Rather than place his footnotes at the bottom of each page Father Lecler has wisely

gathered them at the end of each chapter. This is all well and good, but the outstanding weakness of the book, with regard to its makeup, lies in its lack of both bibliography, and, more important, index. Both of these features, it is felt, are necessary aids, particularly in a work of this type.

Precision and clarity characterize Father Lecler's construction of a foundation upon which he builds the structure of his thesis with regard to the relations between Church and State. Whether or not the reader is appreciative of the device of history utilized in the latter part of the book, the work is engrossing and well done. R.A.F.

The Sinsinawa Dominicans. Outlines of Twentieth Century Development 1901-1949. By Sister Mary Eva McCarty, O.P. Dubuque, Iowa, The Hoermann Press, 1952. pp. vii, 591. \$5.50.

This volume was written mainly for the use of the Sisters of the American Congregation of the Most Holy Rosary, yet it is worthwhile reading for any group. It is not just the statistical account of the remarkable growth of an organization, but rather it is the story of the development of the community's many members under the aegis of the Dominican shield. Much will only be of interest to those closely associated with the community; but, of interest to all readers are the many accounts of mission foundations and the parallel growth of the community with the Church in America.

The book is chronologically divided into three parts: Transition, 1901-1910; The Investment of a Heritage, 1910-1925; Rounding Out a Century, 1925-1949. This division provides good source material for a coverage of Catholic education as it has rapidly expanded in the last fifty years. The chapters concerned with the construction of Rosary College offer a comprehensive insight into the spirit of the community. The portrayal of bishops and numberless self-sacrificing priests who have befriended and promoted the interests of education reveal the fulfilment of Cardinal Stritch's maxim: "The measure of our interest in our schools and of our ministry in and through them is a very barometer of our priestly zeal" (p. 452).

At the end of the volume is a fine documentation covering each individual chapter and giving evidence of an efficient system of records within the congregation. The larger portion of personal excerpts are from significant letters of the Mothers General. The personalities of Mother Mary Emily Power and her successor Mother Mary Samuel Coughlin are manifest signs of a prudent judgment directing the government of the community.

The aspirations of Father Samuel Charles Mazzuchelli, O.P., have been fully realized in the activities of his spiritual daughters.

G.W.

A Commentary on the Psalms of the Little Office of the Blessed Virgin.

By Richard T. A. Murphy, O.P., S.T.D., S.S.Doct., S.T. Bacc. (Ord. Praed.), Somerset, Ohio, Rosary Press, Inc., 1953, pp. 107. \$1.25.

Although this edition of *A Commentary on the Psalms of the Little Office of the Blessed Virgin* is intended especially for Tertiaries of the Order of Preachers, Father Murphy is placing within the reach of everyone a book of perfect prayer. His presentation will help anyone to adopt the psalms of the Little Office of the Blessed Virgin to express their own sentiments, since the psalms are an outpouring of the human heart, an expression of the deepest feelings of gratitude, confidence, faith, hope, and love.

Throughout the book Father Murphy's enthusiasm for his work is quite evident. In the introduction his short and interesting explanations of the various terms used in connection with the Little Office of the Blessed Virgin, namely: *Office, psalm, canticle, antiphon, and lessons*, are very beneficial for a clear understanding of the Office. He comments on each psalm or canticle; his presentation is direct, brief, clear, and, above all, divested of any overbearing rigidity generally associated with a commentary on the Psalms. The new translation of the Psalms and Canticles as sponsored by the Episcopal Committee of the Confraternity of Christian Doctrine is used throughout.

Father Murphy has done an excellent job. His work is recommended not only to Tertiaries of the Order of Preachers, but also to the general public who are interested in furthering their praise and adoration of Almighty God through the Blessed Virgin Mary.

N.K.

Science in Synthesis. By W. H. Kane, O.P., J. D. Corcoran, O.P., B. M. Ashley, O.P., and R. J. Nogar, O.P. Albertus Magnus Lyceum for Natural Science, River Forest, Ill., 1953. pp. 289. \$3.50.

The last few centuries have been marked by the outstanding development of natural science, and its accompanying technological progress. But with increasing specialization and with the growth of complex experimental processes it is impossible for any individual to keep abreast of new developments. More and more present day thinkers are showing concern about the increasing problem of unifying modern physical science and of relating it to the other branches of

human learning. *Science in Synthesis* is the report of a group which has taken a long step forward in this important, but difficult task.

The Albertus Magnus Lyceum of Natural Science was formed under the direction of Very Rev. W. H. Kane, O.P., Ph.D., S.T.M., former professor of Natural Philosophy at the Angelicum, Rome. Its first session was held in the summer of 1952 at the Dominican House of Studies, River Forest, Ill. Twenty-one scientists and philosophers, representing eleven different American colleges and universities, participated.

Fathers Kane, Corcoran, Ashley, and Nogar give us a well-written account of the five week summer session. By a skillful combination of lecture and discussion periods, the group was able to make considerable progress towards finding a workable solution to their complex problem. A week was spent discussing basic problems in Physics, Chemistry, Biology, and Psychology. The fifth week of the session gave an opportunity to summarize the summer's work and to present a tentative outline for a unified program of Natural Science. This last section is of special interest.

We heartily recommend this book to the natural philosopher or to the scientist who wishes to investigate the fundamental concepts of his field of specialization. Participants in seminars in philosophy of science will also find this book profitable reading. It does not give a complete solution, in fact it does not attempt to do so; but it does point out the direction to the solution.

J.M.H.

Lambs in Wolfskins. By Eddie Doherty. New York, Charles Scribner's Sons, 1953. pp. 228. \$3.25.

In *Lambs in Wolfskins* Eddie Doherty offers us the first installment of his prospective three volume work on the life of St. John Bosco. This initial presentation embraces Don Bosco's activity from the time of his birth to the early formation of his new religious society, the Salesians.

St. John Bosco's untiring work with derelict young boys is now known the world over through his spiritual sons who were able to capture his dauntless spirit of charity, friendship and interest in youth. One of the characteristic features he wished to implant in the minds of those who joined his infant society was his watch word, "prevention." It is true that many of his youthful wards had at one time or another been dashed against the rocks of sin by stormy circumstances; nevertheless, this lover of boys set his mind on preventing

these abandoned youngsters from ever again falling into the ravages of vice.

Don Bosco led his street urchins to God by means which were appealing to them. He played games with them; he performed tricks and stunts which fascinated them. At length he kidnapped them from the streets of sin by the intense interest he took in each one of them. By this interest he impressed on their youthful minds the fact that they were intimate and personal sons of God.

Eddie Doherty's smooth style tempts the reader to speed along through the wonderful episodes and miracles of the life of this remarkable saint. The reading public will be awaiting his next two volumes.

E.B.B.

Listen Vienna: The Life of St. Clement Mary Hofbauer, C.S.S.R. By Wilhelm Huenermann. Translated from the German by Rev. James J. Galvin, C.S.S.R. New York, Perpetual Help Press, 1952. pp. 307. \$3.00.

In 1820 Father Clement Hofbauer died in Vienna. The city for years had listened to his voice ringing from the pulpit and had sought his advice in the quiet of the confessional. With a reputation for sanctity that finally led to canonization in 1909, his last great act was to win from the stormy Emperor Franz the reestablishment of his beloved Society, the Congregation of the Most Holy Redeemer, in Austria.

But most of the mourners at his funeral had already forgotten the trials and difficulties that he had overcome in reaching the pinnacle of sanctity. He was born in a small town of Germany, the son of a poor butcher. Joannes was his baptismal name and he began his first studies for the priesthood with the village priest. These were interrupted when he was only thirteen and he was apprenticed to a baker in Vienna. A pilgrimage to Rome helped to keep his mind on the thought of his vocation. In his late twenties he was able, to resume his studies for the priesthood, due to the charity of several wealthy Viennese ladies. But once more his education was interrupted due to the lack of funds. After several years of delay he finally was ordained and immediately joined the new congregation of Redemptorists who sent him, as a novice, to establish their first foundation in Poland.

In Warsaw the new congregation was looked upon with disfavor, because they were Germans. Father Clement Mary (his name in religion), patiently and charitably set about to overcome this hatred. No sooner had he won the people over than he was forced to flee because the Russians were devastating Poland. Father Hofbauer's new orders

sent him to Vienna where he spent the rest of his life. It was here that he experienced his greatest victories and at the same time his bitterest disappointments.

The title of this book would seem to imply that one is about to read a war story or something to do with the international scene. In a sense, *Listen Vienna* is a war story. For it is the life story of a saint and saints are not made except by meeting the prince of evil on the field of combat and conquering him. St. Clement Hofbauer was no exception.

Listen Vienna is engaging and well suited for a general reading audience. It is a book that one will recommend to others. W.C.

L'amour a l'age atomique. By Marcel-Marie Desmarais, O.P. Les editions du levrier, 5375 Av. Notre-Dame de Grace; Montreal, 1953; pp. 237.

In *L'amour à l'âge atomique* (Love in the atomic age), Father Desmarais treats of the Christian attitudes towards courtship, engagement, marriage, family life, and problems and compensations of old age.

In his own words: "If we should happen to denounce with vigor the falsities of love, it is only because we believe, with all our soul, in the splendours of real love such as it proceeded from the heart of God" [p. 11].

Written in a popular, easy-reading style, this work is also profusely illustrated with vignettes of true-life, exemplifying some point in question. Father Desmarais exposes perennial pagan attitudes toward sex and its use (or rather abuse), and explains why these are contrary to the Divine and Natural Law. Moreover, he states the true Christian evaluation of sex, and outlines modes of action to be followed according as situations and circumstances allow.

In fine, the author presents in a very enjoyable and striking manner, various ways of maintaining permanent contact with Christ, the life-giving power. A familiar thread to be found through the book is a fact which cannot be repeated too often: that in all the things of this life, the Christian should be motivated by a true supernatural Charity. G.G.C.

Two Worlds For Memory. By Alfred Noyes. Philadelphia, J. B. Lippincott. pp. 348. \$5.00.

With the master's touch Alfred Noyes, English-born poet, professor, and lecturer, swings from prose to poetry to set down striking reminiscences of the "two worlds" in which he has lived. Noyes' poetic

sense was developed "on the far blue hills" of his boyhood haunts, where he sat "alone with the pine and the cloud in those high places" reading and re-reading Spencer's *Faery Queen*, Boswell, Johnson, Keats, Wordsworth, and Walter Scott. Here in his youth he became conscious of the spirit of beauty in nature. As a man he used this same beautiful pattern to confound sceptics, who say that we are merely the "guests of chance," and to prove the existence of an "unknown God." Later, too, he learned from the Dominican, Father Vincent McNabb that the "beautiful" which he had so long appreciated was, in reality, a concrete expression of the universal "philosophia perennis" of St. Thomas Aquinas.

The chapters follow one another as random accounts of Noyes' success story. As an erratic young Oxford student he gave up final exams and a chance for graduation to visit a London printer, a move that ultimately led to his literary career. "The Highwayman," perhaps his best poem, and a few others were soon published and received immediate acceptance and honors. By 1911 his poetry on peace, which was widely read in this country, fashioned him as an international messenger of good-will. Interspersed with the story of his life, Noyes gives entertaining personal descriptions of his friends, the Meynells, a visit to Swinburne, Bishop Barnes and Dean Inge, a letter from Theodore Roosevelt, a walk with Colonel House, and an exchange of angry letters with Thomas Hardy. The index appended to the book reads like a roll-call of the prominent figures in British and American life in the past half-century and establishes the wide circle of acquaintances which Noyes justly enjoyed.

The candid pictures of leading men of politics and letters are by far the best selling points of the book. Lack of definite emphasis and purpose is its weakness. The "two worlds" of the title is ambiguous. It could not be a reference to the division in the poet's life—one half of which closed with the death of his first wife in 1926 and the second part of which began with his conversion to Catholicism in 1927. Noyes' personal life does not enter the book enough to justify this interpretation. If the title refers to England and America, and this is more likely, Noyes is making an obvious play for readers on both sides of the Atlantic. His memoirs would have been more interesting to readers on this side if he had presented the impressions of his American lecture tours in the form of contrasts and parallels with his native England. Very often Noyes includes passages and even chapters which serve no other purpose than to introduce names of important people, which, unfortunately, are often unfamiliar to American readers.

J.M.D.

God and the Unconscious. By Victor White, O.P. Foreword by C. G. Jung. London, The Harvill Press, 1952. pp. xxv, 277. \$4.00.

Since Freud made his "successful error," many Catholic theologians have frowned upon the efforts of the more modern proponents of depth-psychology. And such hostility can be rightly understood by reason of Freud's consistent denial of the religious factor in human activities. Freud however presents but one view from his side of the fence. Many modern experts in this field of psychology, led by the learned C. J. Jung, see the influence of the religious factor in quite another way. They have not only realized its importance, but they have woven it into their system as a "*sine qua non*" for its very existence as a useful science. The unfortunate identification of their position with Freud's has led some of these modern psychologists to seek collaboration with theologians in attempts to harmonize their own teaching with theology. The response from the Catholic side has been negligible and one-sided, namely, purely theological. But Father White, as Doctor Jung acknowledges in his Foreword, makes a constructive attempt to distinguish and, what is more important, to integrate the diverse rôles of theologian and psychologist.

As a Foreword to Father White's book, *God and the Unconscious*, Doctor Jung expresses his profuse gratitude for this theologian's response for collaborate effort in developing his comparatively infant science of depth-psychology. The work itself is divided into twelve sections: I. The Twilight of the Gods; II. The God Go A-Begging; III. The Unconscious and God; IV Freud, Jung and God; V. The Frontiers of Theology and Psychology; VI. Aristotle, Aquinas and Man; VII. Revelation and the Unconscious; VIII. Psychotherapy and Ethics; IX. The Analyst and the Confessor. X. Devils and Complexes; XI. Gnosis, Gnosticism; XII. The Dying God. As an aid to the student's understanding of Jungian Psychology, Father White has added as an Appendix, an important article, "The Method and Teaching of C. G. Jung," by Father Gebhard Frei, S.M.B., Professor of Comparative Religion and Psychology at Schöneck-bei-Beckenried, Switzerland. A four-fold section composing an invaluable Glossary of terms, Acknowledgements, Index of Books and Periodicals and Index of Authors and Persons quoted completes the work.

The plan of the author is to interpret the diverse technical approaches to a common subject, the concretization of man's happiness, by means of an interesting integration of religion and psychology. In other words, Fr. White acts as a referee in unveiling to his respective clients, the theologian and the psycholo-

gist, the implications of the one's theses upon those of the other's. There is common ground upon which each can meet and discuss his doctrine for each treats of man and of his search for happiness, which for the Theologian is God, for the Psychologist, the peace of a normal life. The difficulty that obstructs progress toward harmony of doctrine lies in the diversity of their starting points. The Theologian starts with God and proceeds to man; the Psychologist starts with man and then the Jungian Psychologist realizes that man must proceed to God or, at least, to something outside of himself. Again, not only do these scholars differ in holding to diverse objects as their starting point (point of departure) in the discussion of a common subject, but what is more fundamental, they differ in their methods of knowledge. Fr. Frei wisely begins his article with the admonition to the reader that he should first of all understand the methodology of C. G. Jung. He continues: "Jung holds that the empirical method is the one and only source of scientific knowledge." Realize this and the problem of Jungian Psychology and of its proponents can be more readily understood and perhaps solved. For the theologian, admitting the existence and validity of the empirical method, goes further and proposes and affirms the existence and validity of another method of knowledge, something above yet not beyond man's capabilities to understand, divine revelation. The theologian cannot expect the unbeliever to believe as a Catholic does, but he has the right to expect that the unbeliever as a scientist will admit the testimony of history and of tradition. Another glance at the Table of Contents will perhaps now enlighten the reader as to the author's plan of argument in placing his chapters in an order not ineptly described as being 'accidentally on purpose.'

In a work such as this, a true estimate of its value is best arrived at by personal use. Father White has inserted material that will satisfy many tastes. He employs the ancient wisdom of Aristotle, the humanism of later ages as well as the subtleties of the moderns in the field of Psychology alongside the sacred truths of the Scriptures and the theology of St. Thomas Aquinas. Non-Catholics, therefore, as well as Catholics, those proficient or not, in either field of religion and psychology will find both informative and interesting reading. In his coordination of these once individual addresses and essays Father White has created a mosaic of scholarly breadth. When the underlying purpose of this work is sounded by its more discerning readers, Father

White's *God and the Unconscious* will be proclaimed a classic in this relatively infant field. It is a quest worth the reader's effort to uncover.

A work of this sort demands that its author be a linguist skilled in the technicalities of two normally divergent fields. Father White's qualities in both fields are of the highest calibre. He is professor of Theology at Blackfriars (Oxford), and a Foundation Member and Lecturer at the C. G. Jung Institute for Analytical Psychology (Zurich). In the very fact that Father White and his English Dominican confreres have seen fit to put such a collaborate enterprise into print, this book receives the highest commendation. Dr. C. G. Jung's willingness to seek the helping hand of the theologian in their common problems concerning the human psyche also entitles him to a share in the promising success of this volume, *God and the Unconscious*.

E.G.F.

Calvary in China. By Rev. Robert W. Greene, M.M. New York, G. P. Putnam's Sons. 1953. pp. 244. \$3.50.

The alternative to compliance with our Blessed Mother's Fatima request was that "Russia will spread her errors through the world fomenting wars and persecution against the church. Many will be martyred. . ." This frightening warning makes Father Greene's fast moving and thrilling adventure entitled *Calvary in China* all the more ominous. His book literally screams these facts: that our Church is engaged in a death struggle with Communism, that Communism hates Christ and His Blessed Mother, and that the Communists boast they will rid the earth of us in the near future.

Tung-an, which means "mutual peace," is a small town situated seven hundred miles inland from Canton. There Father Greene conducted a thriving mission which included a church that would seat 250, a convent for three Chinese nuns, a rectory, and a dispensary that served all comers. Then the Communists came. The convent became a Red headquarters, the dispensary was closed, Father Greene was confined to his room, and the church became a jail.

Word was then spread to a dazed populace that Father Greene had closed the dispensary, no longer being interested in helping the sick. Thus began a Red campaign of lies designed to completely discredit the priest and the Catholic Church. The effort gained momentum, culminating a year and a half later in

a seven hour farce which the Communists consider a trial. False witnesses vied with one another in attempting to move the 6,000 people present — the jury of the "people's Court" — to express fresh demands for the death sentence. Indeed, the sentence of beheading came as relief to the heartbroken, half starved priest who had been standing during the seven hour melodrama of brutality and malice. Completely discredited as a priest and an American, he was pardoned and "kicked out of China" for propaganda purposes.

While the author had been imprisoned in his rectory, he suffered daily from evil psychologists. Through "brain washing," they sought confessions that would infuriate the people against the Catholic Church and The United States. Through his window he watched the daily trials and executions—as well as the apparently successful "brain washing" of many of his parishioners. The youth participated eagerly; their elders more laggardly. Fear caused many to become entangled in the system. He wrote, "I watched reluctance change to willingness and willingness to eagerness."

Passion and Holy Week, in preparation for Father Greene's Easter Sunday trial, were a Red hell of suffering. During this period, his days were spent in a rat infested cell, foul with excrement; his nights standing before a Moscow trained inquisitor — from whom "a sensation of the diabolic emanated." Tight tourniquets cut off the circulation in the arms of the dysentery ridden Maryknoller, while false witnesses plagued and struck him.

This book deserves the widest possible circulation. "When I mention my mental anguish," Father Greene explained, "it is done not to elicit sympathy for myself, but rather that you may in some way better understand the horror and the inhumanity of the Communist system which confronts us, and that you may more fervently pray for the Christian men and women who are at the moment enmeshed in it."

J.H.M.

The Church Today. The Collected Writings of Emmanuel Cardinal Suhard. Introduction by John J. Wright, D.D. Chicago 10, Illinois, Fides Publishers. 1953. 1953. pp. xvii, 371. \$4.75.

The depressing history of the de-Christianization of France and the appeal to her glorious past are the two factors which give significance to the words and writings of Cardinal Suhard. His pastoral letters which touch every phase of Christian life

and offer a challenge to every God-fearing man gave impetus to the Catholic Revival in France.

The present collection includes such subjects as God's Providence, the parish community, the Church on private property, and the Christian family. Two of the more outstanding pastoral letters in this collection are *Growth or Decline?*, with which many American readers are already acquainted, and *Priests Among Men*, which embraces the essential ideas of the priesthood. "He remains a priest in all that he is, in his most humble as well as in his most sublime act. The priest must be a man of God and a man among men, if he is to be a real mediator of human society." The spiritual diary included at the end of this volume gives us some insight into the greatness of character of the late Archbishop of Paris. His writings are considered by many as too radical, but something radical is needed when a whole nation's spiritual life is at stake.

What happened to France can happen to any nation, including the United States, and the reader will profit immensely by keeping this thought in mind.

L.M.E.

Tractatus Dogmaticus De Poenitentia: Tom. III — De Satisfactione et Absolutione. By Emmanuel Doronzo, O.M.I. Milwaukee, Bruce. 1952. pp. vii, 708 with indices. \$10.00.

In a real sense, the books of this series mark the intellectual maturity of the Catholic Church in the United States. Heretofore, the American clergy have looked to Europe as the place where serious works on Theology were written and published. A sign of the growing awareness that the strength of the Church rests not on its material resources but on the high standards of its seminary training of the clergy is the fact that an American publisher is willing to initiate a series of profound works on Sacramental Theology.

In the first of the volumes on the Sacrament of Penance, the author treated of the nature of the Sacrament, in the second, the first two acts of the penitent, namely contrition and confession. Here he discusses the third act of the penitent, satisfaction for sin, and the function of the priest, which is absolution. His work follows the solid Thomistic tradition.

This volume is a masterpiece of erudition, keeping the same high standard of those which have already appeared. Fr. Doronzo draws upon the chief sources of theological wisdom, and upon the great theologians, past and present. His ability is

made evident, not so much in his amassing of authorities, as his ability to utilize, distinguish and discard opinions on the matter he treats.

Among the fine features of the book are its indices; one of citations from the Scriptures, one from St. Thomas, one of proper names, another of theological *effata*. R.F.C.

The Philosophy of Aristotle. By D. J. Allan. Oxford University Press, 1952. pp. 220.

The author, a Reader in Ancient Philosophy in the University of Edinburgh, has presented this work to the editors of the Home University Library of Modern Knowledge because he hopes "*to give some evidence that it is still worth while to read Aristotle.*" p. 1.

The first two chapters serve as an introduction to many of the circumstances which occasioned the development of Aristotle's doctrine. There is a brief treatment of Aristotle's life, schooling, discipleship under Plato and finally his rise above Platonism. These chapters are intended to prepare the way "*for those who approach this study without a classical training.*" p. 1.

When the author introduces the third chapter by saying that "*many of Aristotle's writings fall under the heading of Physics*" p. 31 he does not intend to exclude all non-physicists from reading the next three chapters. On the contrary, the entire underlying thought is one with which we are all familiar: the universe is composed of material that is visible, changeable and measurable; like ourselves the early philosophers observed the regions beyond the earth and postulated its position among other heavenly bodies, sought out the movements and changes of these bodies and recognized the need of a first mover in this chain of motion.

The next two chapters are devoted to Aristotle's psychology, although the word, "psychology is unknown to him." (p.66). "*Aristotle nowhere distinguishes more than three sciences (physics, mathematics, and first philosophy or theology); and he leaves no doubt that the inquiry into the soul belongs to physical sciences, and that the characteristic method of that science—the joint observation of form and matter—must throughout be practiced.*" p. 66.

Aristotle's consideration of the physical world lead to new questions unanswerable by physical science. This search into a science beyond physics or after the study of physical substances

later was termed *Metaphysics*; presumably because it was placed after the physics in the edited works.

Aristotle's theory of knowledge generally is treated in the first pages of most manuals, and with some good reason, but D. J. Allan has chosen to insert it here after having presented a few objects of the mind's inquiry. Aristotle's logical works are not explained in detail but instead the highlights are noted along with some reasons for their origin. Interpolated at various intervals is an opinion of some present day philosopher.

Chapter thirteen and fourteen (*Politics & Rhetoric*) hold much interest because of their practicality. Aristotle regarded ethics and politics "*as parts of a single inquiry differing from science or philosophy proper in that it has a practical aim—namely, the promotion and maintenance of human happiness. The mathematician and physicist strive to learn about facts which they are powerless to change; the politician intends not only to understand man, but to change and educate him, and to learn how to make laws which will provide him with leisure and prevent him from coming to harm.*" p. 162. ch. 13. Aristotle indeed had very definite ideas about man seeking happiness through a virtuous life; that justice demands proper distribution of goods or burdens according to merit; and that it is the duty of the legislator to provide man with laws and customs that exist for the sake of a good life.

In the final chapter the author gives a general estimate of the philosophy of Aristotle. Although the chapter is brief, it nevertheless reveals that D. J. Allan is thoroughly aware of the rich influence that Aristotelianism has had on our Christian civilization. He gives full credit to those who in ages past have utilized the philosopher's illumination of truth to the great advantage of mankind. Should this system of philosophy be lost amidst the ruin of ancient doctrines or passed over in our greed to accept the unstable free thought of our own ages, mankind will lose its hold on wisdom and stumble into yet more troublesome times. If it accepts these truths so consonant with nature it will have a fundament for building new roads to natural and supernatural happiness. Whereas this book has been written to counterbalance the dissemination of other philosophies, it is hoped that the author, D. J. Allan, will find inspiration in the near future to write more abundantly for today's seekers of truth.

T.H.

La passione e la morte di N. S. Gesù Cristo illustrate dalla scienza medica. By Francesco La Cava. Naples, Italy, D'Auria, 1953, pp. 90.

The unity of Science and Faith is nowhere more necessary than in a study of the Perfect Man. The slightest error here will lead to disastrous consequences for both branches of human knowledge. Dr. La Cava achieves such an harmony in his approach to Christ's Passion, and avoids the pitfalls of Rationalism and Traditionalism that have claimed so many of his predecessors. His method of research is solid; if fault is to be found, it must be with his data.

Prof. La Cava's first point is to establish the cause of death in crucifixion. From an analysis of the details of this gruesome mode of execution, principally the posture of the victim, the author concludes that the crucified died from the inability of the heart to perform a complete systole together with a deficiency of oxygen in the blood—the result of the disruption of the respiratory and circulatory systems. The crucified has his chest immobilized, thus paralyzing the greater part of the respiratory organs. Any attempt to expand the ribs leads to acute pain which cannot be sustained for long. As a result the diaphragm is also hindered, and the victim is restricted to a small quantity of air in his lungs which gradually diminishes to the point of insufficiency for life. This in turn decreases the blood pressure, eventually preventing circulation.

This then is the cause of Christ's death on the Cross. Dr. La Cava next turns his attention to the thorny problem of the flow of blood and water after the piercing by Longinus. The author first cites the theories proposed by other scholars, giving a detailed critique of each. All this, however, is used as a springboard for his own theory based solidly on St. John's own words.

G.E.B.

Our Living Faith (Part One, The Triune God). By Sister Jane Marie, O.P., Grand Rapids, Michigan, Aquinas College, 1952. pp. ix, 143.

This small volume, *Our Living Faith, Part One*, is the first of a series presenting the truths of Christian doctrine in a condensed form following the same plan and sequence observed by St. Thomas Aquinas in his *Summa Theologica*. Part One subtitled *The Triune God* is devoted to the study of God and is based upon Part One of the *Summa*. In her preface to *Our Living Faith* Sister Jane Marie declares that her object is to present a book based on the *Summa* written spe-

cifically for high school Juniors, and it is heartening to observe that Sister Jane Marie has faithfully followed St. Thomas as her guide throughout. With evident enthusiasm for her subject, Sister Jane Marie has rendered a splendid condensation of Part One of the *Summa* which it is hoped will meet with great success in Catholic High Schools.

The book is divided into eight chapters. The first three chapters supply an excellent exposition on the nature of God, while the fourth treats of the mystery of the Blessed Trinity. The fifth chapter is concerned with the general notions of creation and provides an elementary but excellent introduction to the problem of evil. Chapters six and seven deal in particular with angels, men, and material creatures. In the final chapter Sister Jane Marie treats of the conservation and governance of things, introducing in a simple and clear fashion the all important distinction between principal cause and instrumental cause. At the end of each chapter a section presents to the student a series of questions on the matter he has just covered. Also included are references to the *Summa* and to other books which Sister Jane Marie used for her research and which can be used as guides for further reading. The final pages of the work discuss the mission of Catholic Youth and "a sense of God and a sense of responsibility" which the Bishops of the United States expressly stated in 1951 as objectives to be sought in the education of youth.

Our Living Faith is heartily recommended not only to teachers and students, who will find it a well ordered presentation of Catholic doctrine, but to all who would like to know something more about God and His relations with us. A work of this type is worthy of praise and Sister Jane Marie is to be duly commended for her labors. N.K.

BRIEF NOTICES

A study of Latin hymns in our day, when the Roman tongue is almost universally disregarded, is encouraging indeed. Unfortunately, the author confuses the reader somewhat in failing to define her terms clearly. The book *The Medieval Latin Hymn* is intended for the general public, yet such words as *sequence* and *neumes* are used as a matter of course. Nevertheless, Dr. Messenger is to be congratulated on such a learned work. Briefly, but thoroughly, she treats of the origin and development of Christian Latin hymns, those cathedrals in words, whose beauty and depth are symbols of their age.

But something is lacking. Hymns can be studied from the linguistic and historic viewpoint. Yet to delve into their origin, use and

full meaning without a clear understanding of the Faith that inspired them is to attempt to resolve a contradiction. Faith is the key to the treasures of the Middle Ages. Dr. Messenger does admirably well, yet fails to grasp the flaming love which gave birth to these hymns and which made them live through the centuries, not as Virgil or Horace endure, but as the living Church itself continues on. (By Ruth Ellis Messenger. Washington D. C., Capital Press, 1953. pp. 138. \$3.25.)

Nel III Centenario Della Nascita di Benedetto XIII is a little collection of three conferences honoring the Dominican Benedict XIII. Prof. Zazo traces the Pontiff's career as Archbishop of Benevento; Fr. Vignato, O.P., covers the pontificate itself; lastly, Fr. d'Amato, O.P., concentrates on Benedict's days as a student of the Order. These are convenient summaries for research.

Storia di Benedetto XIII dei Frati Predicatori by Father Vignato, O.P., promises to be the most authoritative life to date of this outstanding Pope. As yet only the first volume devoted to Benedict's childhood and youth has appeared. As Monsignor Montini wrote in the Pope's name, "With authentic historical data and skilled pen, it has described the character of the great Pontiff." Historians will find its copious notes invaluable not only in studying this one man's life, but in understanding the period in which he lived (1649-1730).

Msgr. C. A. Ramm, author of *Invocations and Other Prayers* was a priest who saw every day happenings in the pattern of eternity. Through simple style and striking imagery, this slim volume reminds us that whatever power we have (whether it be to nurse the sick or to build bridges and hospitals) comes only from God. In doing such, it does much, for the secular world of today gives little help to the Christian in recognizing the hand of God in the advance of civilization.

Our Lady of Springtime. This book is a joy to eye and ear. Sister Mary Jean's silhouettes are original and lively. The verses which portrays Our Lady's life with skillful references to the gospels, liturgy and the seasons of the year are as simple and fresh as the illustrations. The reader will turn from poem to poem before putting the book down. (By Sister Mary Jean Dorcy, O.P. Paterson, N.J., St. Anthony Guild Press, 1953. pp. v, 47.)

BOOKS AND PAMPHLETS RECEIVED

- BELOW THE CROSS. By M. De Pal. Huntington, Indiana. Our Sunday Visitor Press, 1953. pp. 16.
- THE COASTS OF THE COUNTRY. An Anthology of Prayer Drawn From the Early English Spiritual Writers. Edited by Clare Kirchberger. London. The Harvill Press, 1952. pp. xiv, 266, 15s.
- CONFIRMATION. Chicago. Fides Publishers, 1953. pp. 31, \$.25.
- ENCHANTED ISLAND. By Walter Lowrie. New York. Philosophical Library, 1953. pp. 200.
- GRAVITY AND GRACE. By Simone Weil. New York. G. P. Putnam's Sons, 1952, pp. vi, 236. \$3.50.
- A LAYMAN'S WAY TO PERFECTION. By Robert B. Eiten, S.J. St. Meinrad, Indiana. A Grail Publication, 1953. pp. 117, \$1.75.
- MICKEY THE ANGEL. By William P. Gillooly. Westminster, Maryland. Newman Press, 1953. pp. 116, \$2.50.
- MIRACLES: FACTS OR FANTASIES. By Jeffrey Keefe, O.F.M. Conv. Paterson. St. Anthony's Guild, 1952. pp. 20, \$.05.
- THE PEOPLE AND THE STEEPLE. By Rev. Joseph Manton. Huntington, Indiana. Our Sunday Visitor Press, 1953. pp. 39, \$.35.
- PETIT TRAITE DE L'ESPERANCE CHRETIENNE. By Bernard Olivier, O.P. Paris. Office General du Livre, 1952. pp. 104.
- PSYCHOANALYSIS AND PERSONALITY. By Joseph Nuttin. New York. Sheed and Ward, 1953. pp. xiv, 310, \$4.00.
- REASON FOR ANN AND OTHER STORIES. By Myles Connolly. New York. McMullen Books, Inc., 1953. pp. 231, \$3.00.
- RELIGIOUS VOCATION SCHOOL MANUAL. By Sr. M. Rosalia, M.H.S.H., Paterson. Confraternity Publications, 1953. pp. xiv, 112, \$.50.
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- SCRIPTURAL GUIDE FOR THE HOLY ROSARY. By Richard Ginder. Huntington, Indiana. Our Sunday Visitor Press, 1953. pp. 16.
- THEOLOGIA MORALIS. By Thomas Ioria, S.J. Naples. M. D'Auria Editore Pontificio, pp. xix, 243, \$1.65.
- THEY HEARD HIS VOICE. Compiled by Bruno Shafer, O.F.M.Cap. New York. McMullen Books, Inc., 1952. pp. xvii, 255, \$3.00.
- TRIUMPH OF GRACE. THE LIFE OF GALILEO NICOLINI. By Nicholas Schneiders, G. P. St. Meinrad, Indiana. A Grail Publication, 1953. pp. 46, \$.15.
- THE TRUTH ABOUT MIXED MARRIAGES. By Rev. John A. O'Brien, Ph.D. Huntington, Indiana. Our Sunday Visitor Press, 1953. pp. 92, \$.50.
- THE TWO VOICES. Spiritual Conferences of R. H. Stuart, S.J. Westminster, Maryland. Newman Press, 1952. pp. vi, 274, \$3.25.
- WHEN A WOMAN IS CHURCHED. By John R. McCarthy. Huntington, Indiana. Our Sunday Visitor Press, 1953. pp. 15.



CLOISTER + CHRONICLE



ST. JOSEPH'S PROVINCE

CONDOLENCES The Fathers and the Brothers of the Province extend their sympathy and prayers to the Rev. E. M. Stock, O.P., to the Rev. H. R. Barron, O.P., and to Brother Lawrence Keitz, O.P., on the death of their fathers; to the Rev. E. J. Donovan, O.P., and to the Rev. E. F. Kelly, O.P., on the death of their brothers; and to the Very Rev. V. R. Burnell, O.P., and to the Very Rev. E. F. Smith, O.P., Rev. E. A. Smith, O.P., and Rev. R. Smith, O.P., on the death of their sisters.

The Very Rev. T. S. McDermott, O.P., Provincial, has announced **ELECTIONS AND** the following elections and appointments: the Very Rev. J. R. **APPOINTMENTS** Slavin, O.P., has been reappointed President of Providence College; the Rev. T. T. Shea, O.P., has been elected Prior of St. Catherine of Siena, New York, N. Y.; the Rev. C. W. Burke, O.P., has been elected Prior of St. Stephen Priory, Dover, Mass.; the Very Rev. J. D. Walsh, O.P., has been appointed Pastor of St. Raymond's Church, Providence, R. I.; the Rev. H. A. Kelly, O.P., has been appointed Pastor of Holy Name Church, Valhalla, N. Y. The Rev. T. M. O'Connor, O.P., has been appointed Pastor of Holy Innocents Church, Pleasantville, N. Y.

On June 8th and 9th, the Most Rev. Emmanuel Suarez, O.P., **NEW HONORS** Master-General, presided at the *ad gradus* examinations of the Very Rev. J. J. McLarney, O.P., and the Revs. I. A. Georges, O.P., M. T. Smith, O.P., D. J. McMahon, O.P., J. C. Taylor, O.P., E. F. Smith, O.P., and J. I. McGuiness, O.P., at the House of Studies in Washington. On June 15th in St. Vincent Ferrer Priory the Master-General conferred the degree of Master of Sacred Theology on the Very Rev. T. S. McDermott, O.P., Provincial, and awarded the title of Preacher-General to the Very Rev. G. D. Marrin, O.P. The ceremony followed a Solemn High Mass celebrated by the Master-General with the Most Rev. P. A. Skehan, O.P., as Deacon and the Very Rev. T. M. Sparks, O.P., as Sub-deacon.

At the House of Studies in Washington, D. C., on June 14, **PROFESSIONS** Brothers Bonaventure Cardinale, Jerome Cabral, and Thomas Aquinas Dolan, laybrothers, received the habit from the Rev. J. F. Whittaker, O.P.; and the Very Rev. W. M. Conlon, O.P., Prior, received the first simple profession of Brother Gabriel Smolenski, laybrother, on June 19.

On June 10th, the Most Rev. Master-General presided at the dedication of St. Dominic's Rectory, Youngstown, Ohio; and on June 11th, at the solemn dedication of St. Stephen's Priory and Novitiate, Dover, Mass.

ST. ALBERT'S PROVINCE

CONDOLENCES The Fathers and Brothers of the Province extend their sympathy and prayers to Bro. Mark Hennessy, O.P., on the death of his father.

PROFESSIONS On July 5, 1953, the Very Rev. G. R. Joubert, O.P., Prior, received the simple profession of Bro. Vincent Ferrer Griego, O.P., laybrother, and on July 29, 1953, the simple profession of Bro. Stephen Lucas, O.P., laybrother, both at the Dominican House of Studies, River Forest, Ill.

ELECTION The Very Rev. M. J. Morgenthaler, O.P., has been elected Prior of St. Dominic's Convent, Fenwick High School, Oak Park, Ill.

INSTITUTE OF SPIRITUAL THEOLOGY The second session of the Institute of Spiritual Theology was held from June 29 to July 31 at the Dominican House of Studies, River Forest, Ill. Guest lecturers for the 1953 summer session were the Very Rev. Paul Philippe, O.P., who is director of the *Institutum Spiritualitatis* of the Angelicum in Rome, and the Very Rev. Ferrer Smith, O.P., of the Pontifical Faculty of Theology at the Dominican House of Studies in Washington, D. C. In attendance were more than 70 students representing 19 religious institutes and many Diocesan Seminaries.

ALBERTUS MAGNUS LYCEUM FOR NATURAL SCIENCE After publishing *Science in Synthesis*, a detailed account of the discussions between scientists and the staff of the Lyceum during the summer session of 1952, the staff of the Lyceum spent the 1953 summer session in working out problems raised by the scientists in the previous year. The following worked with the staff of the Lyceum under the direction of the Very Rev. Humbert Kane, O.P.; Rev. A. Moreno, O.P., and Rev. E. Cordero, O.P., from the Province of Spain; Rev. A. Wallace, O.P., from the Province of St. Joseph; and Bro. A. Moraczewski, O.P., Bro. C. Walsh, O.P., and Bro. Edmund Marcin, O.P., students from St. Albert's Province.

FOREIGN CHRONICLE

CANADA The Most Rev. Marie-Joseph Lemieux, O.P., Bishop of Gravelbourg, Canada, has been appointed Archbishop of Ottawa, Canada, by His Holiness, Pope Pius XII.

St. Cecilia Congregation, Nashville, Tenn.

The Rev. J. E. Eiselein, former chaplain of St. Cecilia Convent, and now Assistant National Director of the Catholic Youth Organization was a guest of the Sisters in June.

The Rev. Justin McManus, O.P., conducted two retreats for the St. Cecilia Congregation during the summer.

Sister Sebastian Truman, O.P., died June 15, in the 57th year of her religious profession. R.I.P.

Sister deLourdes, O.P., and Sister Mary Margaret, O.P., of Houston, Texas; and Sister Scholastica, O.S.B., Sister M. Robert, O.S.B., and Sister Martha, O.S.B., of Cullman, Alabama, were guests of the Dominican Sisters of the St. Cecilia Congregation while attending the summer session of George Peabody College for Teachers.

On the feast of St. Dominic, August 4, the Most Rev. William L. Adrian, D.D. celebrated Mass in the Convent Chapel.

Sister Anastasia, O.P., head of the Music department of St. Cecilia Academy, attended a refresher course in piano given in Memphis by Hans Barth, President of the National Guild of Piano Teachers, the week of July 5.

Sister Sabina Natcher, O.P., celebrated the Golden Jubilee of her religious profession on July 16. The Jubilee Mass was offered by the Rev. William E. Morgan, chaplain.

Sister Dominica Gobel, O.P., received the M. A. degree at the close of the summer session of George Peabody College, Nashville, and Sister Mary Martin Palko, O.P., and Sister Antoninus Lynch, O.P., received the B. A. degree. Sister M. Eileen McMullin, O.P., received the B. S. in Music degree from DePaul University, August 7.

The Dominican Sisters of the St. Cecilia Congregation will staff the new St. Joseph's School to be opened in East Nashville in September, 1953.

Sister Barbara Curley, O.P., and Sister Marie Therese Charters, O.P., attended The Institute of Dominican Spirituality held at St. Mary of the Springs College, Columbus, Ohio, June 12-26. Sister Augusta Massa, O.P., and Sister Aloysius Mackin, O.P., were enrolled in the Theological Institute at St. Mary's Dominican College, New Orleans, La., June 15 to July 24.

Miss Kathleen Martin of Oak Ridge, Tennessee, and Miss Theresa Kitts, of Jellico, Tennessee, received the Dominican Habit on Aug. 15; and Sisters M. Bernard Curran, O.P., and M. Stephen Williams, O.P., made profession of final vows. The Rev. Justin McManus, O.P., presided. On Aug. 16, Sisters Robert Ann Britton, O.P., and Johanna Purdy, O.P., made profession of temporary vows. The Rev. W. E. Morgan, chaplain, presided.

Dominican Nuns of the Perpetual Rosary, Buffalo, N. Y.

The semi-annual Mass and corporate Communion was held on June 28th for members of the Immaculate Heart Chapter of the Third Order, in the monastery chapel. Over 300 members attended. The Mass was celebrated by the Very Rev. Albert Drexelius, O.P., chaplain of the monastery and director of the Chapter. Rev. Raymond J. Liska, a member of the Holy Spirit Chapter (for priests), preached on the Dominican way as being open to those in every walk of life. Breakfast followed in the Tertiary rooms.

On July 9th Miss Celia Piechocki received the habit of a lay Sister, with the name Sr. Mary Joseph of the Infant Jesus. Sr. Mary Albert of the Immaculate Heart made profession of solemn vows on July 15th.

At the request of his Excellency, the Most Rev. Joseph Burke, Bishop of Buffalo, the Nuns broadcasted a Missa Cantata each Sunday of August over radio station WBEN. The Very Rev. Albert Drexelius, O.P. was celebrant of the Masses and also preached.

Dominican Nuns of the Perpetual Rosary, Milwaukee, Wis.

The Most Rev. Thomas Pothacamury, Bishop of Bangalore, India, visited the Monastery in June, giving an account of Catholic life in India.

Our Blessed Father's Feastday, August 4, was observed with a Solemn Mass at 9:30, offered by Rev. Cassian Latondress, O.F.M. Cap., of St. Francis Monastery.

Rev. Paul Philippe, O.P., professor at the Angelicum, Rome, and Rev. James Weisheipl, O.P., of Blackfriars, Oxford, offered their Masses in the Convent Chapel on July 11 and 12. Rev. Paul Philippe also gave a Conference to the Community, reminding the Sisters of the general and particular ends of Dominican Life, and encouraging them to walk steadfastly the path of their Rosary vocation.

The Feast of the Immaculate Heart of Mary, August 22, the Great Day of the Fatima Revelations, was marked at the National Shrine in Milwaukee by a Solemn Field Mass at 9:30, offered by Rev. Alexius Zuern, pastor of St. Michael's Church. A sermon for the occasion was preached by Rev. Joseph Stier, pastor of St. Paul's Church, Genesee.

The following Dominican books are being translated for publication by the Community:

Fruits of Contemplation, by Rev. Victorino Osende, O.P.,

to be issued by Newman Bookshop in the fall, and

Album de Un Alma by Fr. Osende, O.P.

Life of St. Dominic, by Rev. Jerome Wilms, O.P.,

to be issued in the near future.

Dominican Sisters of the Sick Poor, River Park, Ossining, N. Y.

The Rt. Rev. Msgr. John V. Mechler, pastor of Holy Family church, assisted by the Very Rev. L. P. Johannsen, O.P., chaplain, presided at the ceremony of religious profession held at Queen of the Rosary on the Hudson, Ossining, New York, on June 25. Pronouncing temporary vows were Sister Mary Regis Nuva of Trenton, N.J., and Sister Mary Rose Wittekind of Norwood, Ohio. Perpetual vows were taken by Sister Mary Gemma Hessian of Belle Plain, Minn., and Sister M. Rose Therese Grant of Purchase, N.Y. Present for the occasion were the Revs. T. H. Sullivan, O.P., E. A. Cardelia, D. A. Turtora and J. F. Russo.

Sister Mary Brigid, prioress of the Motherhouse and Sister Marie, assistant novice mistress, attended the Institute of Dominican Spirituality held at St. Mary's of the Springs; Columbus, Ohio.

The Notre Dame Institute of Spirituality was attended by Sister Rose Xavier of the general council and superior of the novitiate house, and Sister Marie Therese superior of our Cincinnati, Ohio, convent.

A group of Sisters attended the Fordham University Vocation Institute in New York.

Congregation of St. Mary of the Springs, Columbus, Ohio

The General Chapter held at the Motherhouse July 11-17 elected Rev. Mother M. Aloyse Fitzpatrick, O.P., Mother General. Members of the new General Council are: Sister M. Virginia Gordon, Vicareess; Sister Anna Marie Murray, Second Coun-

cillor; Sister Coralita Cullinan, Third Councillor; and Sister Boniface Gaffney, Secretary General. Sister Philomena O'Rourke was re-elected Bursar General. Sister M. Adele Heffley was elected prioress of St. Mary of the Springs and Sister Coralita Cullinan, General Supervisor. Sister Angelita Conley was re-elected president and Sister Charles Anne Mulligan, dean of the College of St. Mary of the Springs. Sister M. Lucia Deku succeeds Sister Coralita Cullinan as president of Albertus Magnus College, New Haven, Conn. Sister Francis de Sales was re-elected dean.

Bishop Hettinger presided at the Reception Ceremony on July 8th when nineteen postulants received the habit. Bishop Ready officiated at the Profession on July 9th when nineteen Sisters made First Profession and twenty-two made Final Profession. Bishop Leech of Harrisburg delivered the sermon.

Sister Mary Leonard Byrne died after a prolonged illness on May 20th in the twenty-first year of her religious profession. R.I.P.

Celebrating her Golden Jubilee this summer is Sister M. Gabriel Keefe. Silver Jubilarians are: Sisters Rose Dolores Sheridan, Mary Martha Cassella, Roseanna Doyle, Anna Clare Blubaugh, Evelyn Brandt, Louis Bertrand Lally, Dorothy Devine, James Marie Sexton, Dolorosa Harper, Francis Jerome Shankey, Edwardine Brennan, Thomas Aquin Kelly, Mary Joseph Halpin, and Angelita Conley.

The Rev. Urban Nagle, O.P., Sisters' chaplain, was Master of Ceremonies on the Catholic Hour television program sponsored by the National Council of Catholic Men during August.

Sister Francis Gabriel and Sister Maryanna attended a Workshop in Literary Theory and Criticism at Cardinal Stritch College, Milwaukee, August 16-23. Sister Maryanna was chairman of the panel on Freshman English.

Very Rev. C. L. Davis, O.P., preached the Annual Retreat in the Convent Chapel. Rev. F. J. Baeszler, O.P., conducted another simultaneously in Sansbury Chapel. Over three hundred Sisters made the retreat at the Motherhouse.

Foreign Mission Sisters of St. Dominic (Maryknoll Sisters), Maryknoll, N. Y.

Sixty-four Maryknoll Sisters, participating in the Congregation's 49th ceremony for departing missionaries, received the blessing of the Church and were invested with the missionary's crucifix on July 12, at the Motherhouse, Maryknoll, N. Y.

Two new convents will be opened this year on the island of Formosa. Sister Antonia Maria Guerrieri, M. D., who has worked with the Chinese since 1939, has been appointed Superior of one house. Named Superior of the second is Sister Rita Marie Regan, who was in China 19 years, under the late Bishop Ford, before her expulsion by Communists in 1951.

Five Sisters have been assigned to initiate mission work among the Mexicans of the Galveston Diocese, Texas.

With the assignment of six to Korea, the staff of the Maryknoll Sisters' clinic has increased to 19. From 1500 to 2200 patients are cared for daily, and as many as 700 a month are under instruction in doctrine.

Sisters returning to the Motherhouse on decennial leave from their mission posts this year are taking part in a newly planned re-dedication program. The Sisters have opportunities to attend classes in philosophy, psychology and applied arts. The spiritual life is renewed and deepened through refresher courses on the Vows and Constitutions, before the Sisters return to active work on the missions.

Sixteen were graduated in June from the Maryknoll Teachers College and all have received mission assignments.

Sister Victoria Francis, member of the General Council is making a visitation

of South and Central American mission houses. Her companion is Sister Maria del Rey.

A notable event is the official blessing of the new Maryknoll Sisters' novitiate at Topsfield, Mass., on May 26, by Boston's Archbishop, Most Reverend Richard J. Cushing.

Due for publication in September: A NUN IN RED CHINA, by Sister Mary Victoria.

Monastery of Our Lady of the Rosary, Summit, N. J.

On July 2nd, Rev. Vincent C. Donovan, O.P., opened the first of a series of lessons on Dominican chant for the Community.

His Excellency, Bishop Dominic Hoang Van-Doan, O.P., Vicar Apostolic of Bacninh, Indo-china visited the Monastery of Our Lady of the Rosary July 13-14 and gave an interesting account of the life of the Church in Viet-nam.

On Tuesday, August 4th, the feast of Our Holy Father St. Dominic, Mother Mary Imelda of Jesus, O.P., celebrated her golden jubilee of religious profession. His Excellency, the Most Reverend Thomas A. Boland, S.T.D., Archbishop of Newark, pontificated at the Solemn Mass of Thanksgiving at ten o'clock in the monastery chapel. The Rev. Thomas a Kempis Reilly, O.P., who was closely associated with the early beginnings of the monastery was the preacher for the occasion. Mother M. Imelda is one of the founders of this convent, a great proponent of the Rosary for layfolk. Her activities continue with undiminished zeal.

Congregation of the Most Holy Rosary, Newburgh, N. Y.

At the Community Chapter held at the Motherhouse, Mt. St. Mary-on-the-Hudson, Newburgh, New York, on July 4, the Rev. Mother Christina Marie was re-elected Mother General. Elected as Vicaress General was Sister Mary Ruth; as Councillors, Sister Miriam Patricia, Sister Mary Vincent, Sister M. Bertille; as Secretary General, Sister Miriam Patricia and as Bursar General, Sister M. Anita.

The July Community Retreat at Holy Rosary Convent, New York City was given by the Rev. Thomas A. Cronin, C.S.S.R.; at Sea Isle City the July 24-Aug. 1 retreat by the Rev. T. A. Joyce, O.P. The two August retreats at the Motherhouse were given by the Rev. John V. Williams, O.P., and the Rev. William R. Dillon, O.P. Final Profession followed the second retreat.

The Rev. O. D. Parent, O.P., chaplain at Mt. St. Mary, presided at the Investiture on June 12. He was assisted by the Rev. Richard E. Vahey, O.P., and the Rev. Edward M. Gaffney, O.P. The sermon was preached by the Rev. Camillis Boyd, O.P., who had conducted the retreat preceding the ceremony. The first religious profession of the novices was made at a private ceremony on June 17.

His Excellency, the Most Rev. Thomas J. McDonnell, D.D., co-adjutor Bishop of Wheeling, West Va., presided at Academy Commencement exercises on June 19. The Hon. James A. Farley gave the address.

Congregation of the Immaculate Heart of Mary, Our Lady of the Elms, Akron, Ohio

Sisters M. Dennis, O.P., and M. Kathleen, O.P., attended the biennial convention of the National Catholic Kindergarten Association at Chicago May 15-16.

The Rev. R. T. Imwalle, O.P., conducted courses in Church History and Theology at the Motherhouse during the summer session.

On June 20 Sisters M. Justin, O.P., Reginald, O.P., Marilyn, O.P., Miriam,

O.P., Dorothy, O.P., Barbara, O.P., Matthew, O.P., Carmella, O.P., Regina, O.P., Diana, O.P., Marcella, O.P., made renewal of vows in the presence of the Rev. R. T. Imwalle, O.P.

After a Mass offered August 4 by His Grace, the Most Rev. Edward F. Hoban, S.T.D., Archbishop-Bishop of Cleveland, the following received the habit: Sisters M. Rachel, M. Thaddeus, M. Stephanie, M. Timothy, M. Bonaventure, M. Josette, M. Carolyn, M. Martina, M. Philomena, M. Immaculata, M. de Montfort, M. Kenneth. On the same day Sisters M. Victoria, Assumpta, Beatrice, Francis and Jude made first profession. Sister M. Henrietta, O.P., made public renewal of her vows, commemorating her Golden Jubilee.

On August 22 the Rev. L. J. Andes offered a High Mass of Thanksgiving for the Silver Jubilarians: Sisters Miria, O.P., M. Dolorosa, O.P., Lorita, O.P., and Coletta, O.P.

Sisters M. Frederick, O.P., and M. Thomasine, O.P., received their B.S.E. degree from St. John College; Sisters M. Kathleen, O.P., and M. Benedict, O.P., received the same degree from the University of Akron; Sister M. Laura, O.P., received her degree from Siena Heights College, Adrian, Mich.

Congregation of St. Mary, New Orleans, La.

June 12. Breaking of the ground for the new novitiate chapel in Rosaryville took place on the Feast of the Sacred Heart. Rev. John R. Dolehyde, O.P., officiated at the ceremony assisted by Rev. Edward Lillie, O.P., who had just arrived to assume his duties as summer chaplain and Professor of Theology.

June 12-25. Sister Mary Edward, O.P., Sister Mary Francesco, O.P., Sister Mary Rita, O.P., and Sister Mary Paul, O.P., attended the Institute of Dominican Spirituality held at St. Mary of the Springs Convent, Columbus, Ohio.

July 17. Sister Mary Aimee Haulard, O.P., was installed as the new Prioress of St. Mary's Convent; Sister Mary Clara Lorio, O.P., was appointed Subprioress.

July 22. On the feast of St. Mary Magdalen a beautiful Carrara marble bust of St. Dominic, carved in Italy by the Sculptor Pini, was blessed by the chaplain, Rev. Anselm E. Vitie, O.P.

July 23-30. Sister Mary Imelda, O.P., and Sister Mary Immaculata, O.P., attended the Vocation Institute and the Institute on Practical Business Problems held at Notre Dame University.

July 24. The second annual graduation exercises of The Theological Institute for Religious of St. Mary's Dominican College were held on July 24 at a Solemn High Mass in the College chapel. Celebrant of the Mass was the Rev. Anselm E. Vitie, O.P., college chaplain and director of the Institute. The Very Rev. John E. Marr, O.P., prior of the St. Anthony of Padua Priory, addressed the graduates and presented the diplomas. Among the sisters who completed the three-summer course were Sister Mary Aimee, O.P., Sister Mary Angela, O.P., and Sister Mary Aquin, O.P., of St. Mary's Congregation.

July 26-Aug. 4. Rev. Father John M. Gaines, O.P., conducted the annual retreat St. Mary's Dominican Convent, the Motherhouse.

Aug. 15. In the Novitiate Chapel, Rosaryville, the postulant Waldia Warden received the holy habit, taking the name of Sister Mary Assumpta, O.P., and Sister Mary Salvatore Otilar, O.P., pronounced her first Vows. Rev. John R. Dolehyde, O.P., officiated.

Nine different religious vacation schools were conducted by the Sisters of St. Mary throughout Louisiana and Mississippi.

This summer Sister Mary Damian Gazale, O.P., received her Masters Degree

in Mathematics at Notre Dame University and Sister Mary Magdalen Lopinto, O.P., received her Doctorate in Spanish from Catholic University.

Congregation of the Sacred Heart, Houston, Texas

In addition to the usual academic courses, Sacred Heart Dominican College opened its Theological Institute for Sisters on June 3. The faculty included: Rev. Wm. P. Conlan, O.P., Director; Rev. Bartholomew Walsh, O.P.; Rev. Bonaventure Balsam, O.P., and Rev. Henry Hamel, O.P. Over fifty sisters, representing several communities, attended the Institute.

Sister Mary Paul, O.P., and Sister M. Francesca, O.P., attended the first institute of Dominican Spirituality held at St. Mary of the Spring, Columbus, Ohio, June 12-26.

The first Retreat from July 10-19, was conducted by Rev. J. Considine, O.P. At the close of the second Retreat, August 15, conducted by Rev. Stanley Gaines, O.P., the following fifteen Sisters made Final Profession: Sr. M. Amelia Akers, Sr. M. Virginia Rodriguez, Sr. John Marie Ingram, Sr. M. Karen Chevrier, Sr. M. Gertrude Pena, Sr. M. La Salette Poskey, Sr. M. Laurencia St. Marie, Sr. M. Ernest Schwerdtfeger, Sr. M. Paula Enderle, Sr. M. Frances Heins, Sr. Martin de Porres Galvan, Sr. M. Emile Martin, Sr. M. Eileen Knoblock, Sr. M. Elaine Placette, and Sr. M. Madeleine Hill.

A new addition to the college was the erection of a Recreation Center. This includes a swimming pool, showers, dressing rooms, and a snack bar.

Holy Cross Congregation, Amityville, N. Y.

The summer retreats for the Sisters of the Congregation were conducted in Queen of the Rosary Mother House, Amityville, N.Y., by Rev. John Shields, C.S.S.R., Rev. Colman B. Morrison, O.P., Rev. John J. Sullivan, O.P., Rev. Charles B. Quirk, O.P., Rev. Cyril W. Burke, O.P., Rev. Thomas Aquin Sullivan, C.P. The Retreat for the Sister Students at Saint Josephs, Sullivan County, New York, was conducted by Rev. Lucian Gallagher, O.F.M.

On the feast of St. Dominic, August 4, Rev. Eugene J. Crawford, Spiritual Director, presided at the ceremony of Reception at which sixty-six postulants received the Dominican habit. He also was the celebrant on August 5 at the ceremony of Final Profession for forty-three Junior Professed. Father Crawford presided again on August 7 at the ceremony when sixty-eight novices pronounced their first vows.

Representatives of the Congregation attended the Vocations Institute held on Fordham University Campus, Wednesday and Thursday, July 29 and 30.

Sister Mary Jean, O.P., dietetic intern at Mayo Foundation was the recipient of the Mary Agnes Foley prize, a check of \$50. This award was given for the first time to the intern showing exceptional understanding and skill in teaching diabetics.

Sister Francis Xavier, O.P., of St. Rose Convent, Bayamon, Puerto Rico, was awarded a medal by the American Legion for her scholarly essay entitled "Teaching."

In September 1953, the Congregation opened three new foundations: Our Lady of Lourdes, Malverne; Queen of the Rosary, Roosevelt; and St. John the Evangelist, Riverhead, New York.

Sister Cunigunde, O.P., died during the summer. R.I.P.

Congregation of Saint Catherine of Siena, Racine, Wis.

The Rev. Jos. B. Malvey, O.P., conducted the annual June retreat at the Motherhouse.

Sisters M. Madeline, O.P., M. Sebastian, O.P., M. Eunice, O.P., and Mary Magdalen, O.P., attended the Institute of Spirituality at St. Mary of the Springs, Columbus, Ohio, June 12 to 26.

On July 5, the Very Rev Paul Philippe, O.P., director of the *Institutum Spiritualitatis* of the Angelicum in Rome, gave a conference on Our Blessed Mother to the assembled community in St. Catherine's Auditorium.

The Rev. Ferrer Smith, O.P., Catholic University, Washington, D.C., spent a week-end at St. Catherine's in mid-July. While here he delivered two spiritual conferences.

During the summer session, classes in Theology were conducted by the Rev. J. J. McDonald, O.P., St. Rose Priory, Dubuque, for the postulants, novices, and the Sisters who were preparing to make their final profession. Rev. Father McDonald also taught a course in Cosmology at Dominican College.

On August fifth, Sister M. Perpetua, O.P., celebrated the seventieth anniversary of her religious profession; Sisters M. Vincent, O.P., and M. Fidelis, O.P., their sixtieth anniversary; and Sisters M. Stephana, O.P., M. Amata, O.P., M. Innocent, O.P., and M. Petrina, O.P., their fiftieth anniversary of religious profession. On the same day fourteen Sisters observed the twenty-fifth anniversary of their religious profession.

The Rev. Athanasius Van Noonen, O.P., conducted the retreat at the Motherhouse August 6 to 15. At its close twelve postulants were invested with the habit, seventeen novices pronounced their first vows, and six Sisters made their final profession.

On July 17, Sister M. Scholastica Koltes died at the age of eighty-eight years and in the sixty-sixth year of her religious profession. R.I.P.

Convent of Our Lady of the Sacred Heart, Springfield, Ill.

Sisters M. Ernestine and M. Henry attended the Institute of Dominican Spirituality held in June at St. Mary of the Springs in Columbus, Ohio.

At the General Chapter held in July, Mother M. Imelda was re-elected Mother General of the Congregation. Sisters M. Elizabeth, M. Mildred, M. Isabelle and M. Kathleen were elected General Councillors, and Sister Vincent Maria, Bursar General.

Rev. Clement Breen, O.P., conducted the retreat at the Motherhouse. Rev. Arthur McNerny, O.P., conducted classes in theology.

His Excellency, the Most Rev. Wm. A. O'Connor presided at the Reception and Profession ceremonies on Aug. 4 and 5. Eight postulants received the habit, four novices made first profession, and six Sisters made final profession. The new class of postulants numbers fifteen.

Two Sisters attended the Vocation Conference at Quincy, Ill., Aug. 1-3.

Sisters M. Marcella Luby and M. Gerard Gunning were called to their eternal reward. R.I.P.

Convent of Our Lady of Prouille, Elkins Park, Penn.

Rev. Sister Mary Edmond, O.P., and Sisters Mary Clare, O.P., Teresa Marie, O.P., Immaculata, O.P., and Mary Barbara, O.P., attended the Institute of Dominican Spirituality held at St. Mary's of the Springs in Columbus, Ohio, June 12-26.

On August 7, at Providence College, Rev. Sr. Mary James, O.P., and Sister Gertrude Marie, O.P., and Sister Joseph Marie, O.P., completed their course at the Sisters' School of Theology. Sister Joseph Marie also received her Master of Science Degree in Education from the University of Pennsylvania in June.

Rev. Joseph J. Jurasko, O.P., conducted a triduum for the Novices in preparation for the ceremonies of reception and profession held in Our Lady's Chapel on the feast of Our Holy Father St. Dominic. The novices pronounced their vows following the conventual Mass celebrated by Rt. Rev. Mgrs. Bernard A. McKenna, D.D. The reception Mass later in the Morning was celebrated by Rt. Rev. Mgrs. Peter J. Klekotka, J.C.D. Monsignor McKenna was officiant at both ceremonies.

During the forthcoming year, Rev. W. A. McLaughlin, O.P., of Camden, N.J., will conduct the Sisters' monthly day of recollection.

On June 21, at a meeting of the Third Order Chapter which convenes at Our Lady of Prouille Convent, 9 Tertiaries were professed and 4 were received. The Chapter now has 52 members.

Dominican Sisters of the Perpetual Rosary, Lancaster, Penn.

On May 20th Miss Ethel Concheck was clothed with the habit and received the name of Sister Rose Mary of the Sacred Heart. The Right Rev. Monsignor Joseph J. Schweick, V.F., presided at the ceremony. Rev. Charles J. Weaver, Chaplain of the Sisters, delivered the sermon. Present were the Rev. Charles H. Allen, Pastor of Saint Ann's, the Parish in which the Monastery is located, and the Rev. Albert J. Hoenninger.

On Sunday, May 31, a ceremony of May Crowning took place in the Monastery Chapel. The May Queen and her companions were chosen from the Seniors of Catholic High School. Miss Rose Sabinash crowned our Blessed Mother. Rev. Charles J. Weaver preached an appropriate sermon on Our Blessed Mother and the Rosary. The ceremony concluded with Benediction of the Most Blessed Sacrament.

On June 13 the Sisters had the privilege of having a newly ordained priest offer his first holy Mass in their Chapel. Rev. Conor Mullally, O.F.M., who was ordained in Washington on June 12, sang a Missa Cantata on the following morning and gave the Sisters his first blessing. Father Conor's only Sister is a member of the Community.

Congregation of the Most Holy Rosary, St. Clara Convent, Sinsinawa, Wisconsin

Mother Evelyn and Sister Benedict attended the biennial Conference of Mothers General held at Holy Rosary Convent, Amityville, L.I., in March, and remained for the observance of the Centennial of the American foundation of their hostesses' Congregation of the Holy Cross.

Sisters Myra, Estelle, Loiselle and Eugene attended the Institute of Dominican Spirituality held at St. Mary's, Columbus, in June.

Late in June the Illinois legislature passed a bill which appropriates a total of \$75,000 for the rehabilitation of the Market House, Galena, Illinois, and its conversion into a State Shrine. This structure dates from 1837, and the State action makes it, in part, a memorial of the Very Rev. Samuel Mazzuchelli, O.P., to whom a still virile tradition credits its designing.

The labors of our Founder were recalled in another area in connection with the Centennial of the city of Oshkosh, Wisconsin, June 27-July 4. A window display in the Fatima Shop illustrating his services to the Indians in the former "Winnebago Land" aroused special interest.

His Eminence Samuel Cardinal Stritch presided at Rosary College and con-

ferred bachelor's degrees on 140 seniors; the Master of Arts in Library Science on eight. Rev. Martin E. Muzik, of Maywood, preached the baccalaureate sermon. At Edgewood College, Madison, Rev. Thomas M. Cain, O.P., was baccalaureate speaker. The Most Rev. William P. O'Connor, Bishop of Madison, gave the commencement address and awarded Associate in Arts degrees to thirteen candidates and the Bachelor of Science in Education degrees to twenty-five candidates. The Most Rev. William A. O'Connor, Bishop of Springfield, Illinois, was speaker on baccalaureate day at St. Clara. Bishop O'Connor of Madison presided at commencement, gave the address, and conferred high school diplomas on thirty-three graduates. In each of these centers, alumnae meetings followed.

At the University of Fribourg, Switzerland, Sister Mary Cynthia passed her examinations for the licentiate in French literature, philology, and medieval history. Guests at the closing of the scholastic year at Villa Schifanoia in Florence included Myron C. Taylor, donor of the Villa to the Holy See; Consul General and Mrs. Reed; Vice-consul, Mrs. Borsch; Doctor Josephine Callan of the Catholic University, Washington, D.C. Ambassador Clare Boothe Luce, who came to Florence to attend the final session of the Congress for Peace and Culture held in June, was a dinner guest at the Villa on June 27.

The retreat at St. Clara preceding the feast of St. Dominic was preached by the Rev. Thomas C. Donlan, O.P., who also celebrated the Mass on August 4. At its conclusion the Very Rev. James B. Connolly, O.P., Chaplain, conducted the ceremony of vestition for forty-eight postulants.

On August 5, the Very Rev. Edward L. Hughes, O.P., Provincial, celebrated the Mass of the day, preached, and presided at the rites which admitted forty-six novices to profession, *ad triennium*, and fifty-four professed novices to final vows. This date marked the golden jubilee of profession for Sisters Mary Corona McKeown, Immaculata McGrath, Leonilla Gilligan, Dolorosa Sammon, Fidelis Sullivan, Ambrosia Freschette, Rufina Yarus, Margaret Mary Mulveil, and Waltrude Weires. Thirty-eight Sisters observed their silver jubilee on this day.

Sister Julie was appointed to the advisory board of *Jubilee*, the new Catholic magazine first issue of which appeared in May. Sister Martin de Porres will be novice mistress and assistant in the organization of a new Institute of religious women designed to serve in spiritual and corporal works of mercy in the Diocese of Lincoln, Nebraska.

Eleven sisters died during the summer: Sisters Mary Terence McCarthy, Lucy O'Gara, Hyacintha Finney, Dionysia Desmond, Serena Reynolds, Bernadine Castle, Mariquita Sarahan, Mary Jeanne d'Arc Toussignant, Electa O'Connor, Maura Cotte, and Medard Morrisroe. R.I.P.

Congregation of the Sacred Heart of Jesus, Mount Saint Dominic, Caldwell, N. J.

The ceremonies of Reception and Profession were held in the convent chapel at Mount Saint Dominic, on June 27th, the Most Rev. Thomas A. Boland, Archbishop of Newark, presiding.

The Summer session of Caldwell College was conducted during the month of July; approximately 200 Sisters attended. On July 16th, the faculty and students welcomed to the campus the Rev. William N. Field of Seton Hall University, who lectured on Modern Catholic Literature.

Graduation ceremonies, at which 22 Sisters received their Bachelor's degrees, were conducted on July 27th. The Most Rev. Archbishop Thomas A. Boland presided.

The Community was represented by a number of its members at the annual Vocation Institute, conducted by Fordham University on July 29-30.

During the month of July, the Community suffered the loss of Sister M. Edwardine and Sister M. Alexander. R.I.P.

Congregation of the Most Holy Cross, Everett, Wash.

The Rev. L. E. Banfield, O.P., preached the annual June retreat at the Motherhouse. Following the close of the retreat, the Right Rev. J. F. Gallagher presided at the ceremony of of Investiture and Profession on June 14 and 15.

Final Profession was made by five Sisters following a ten-day retreat preached by the Rev. Wm. Dooley, O.P. Right Rev. Msgr. F. E. Hagedorn presided.

On the feast of St. Dominic, the sisters celebrated at the Motherhouse the Silver Jubilee of Sister Catherine di Ricci Lucas and Sister M. Imelda Conrad. The Rev. Wm. Dooley, O.P., Retreat Master, sang the High Mass and the Rev. H. B. Conrad, O.M.I., brother of Sister Imelda preached the sermon.

Eleven sisters attended the Institute on Dominican Spirituality held at the Dominican Motherhouse in San Rafael, California.

Sister M. Jean's latest book, SHEPHERD'S TARTAN, has been published by Sheed and Ward.

Saint Catharine of Siena Congregation, Saint Catharine, Ky.

The Most Rev. Francis R. Cotton, D.D., Bishop of Owensboro, was guest of the community the evening of May 10th. The following morning he read Mass for the Sisters.

Late in May, at Saint Agnes Academy, Memphis, Tennessee, the Most Rev. William L. Adrian, D.D., Bishop of Nashville, celebrated the Pontifical Mass and preached on "Agnes, the Saint, and Saint Agnes, the School." Following Holy Mass the ceremonies for blessing the new marble statue of Saint Agnes were performed by Bishop Adrian. The Seniors of '53 were the donors of the Daprato, imported, outdoor statue.

For the feast of Corpus Christi the Rev. L. E. Curtis, O.P., the Rev. L. L. Bernard, O.P., and the Rev. T. E. Hennessy, O.P., sang the Solemn High Mass. The Rev. L. A. Springmann, O.P., directed the Saint Rose students of philosophy in the Dominican liturgical chanting of the Mass.

Participating in the Institute of Dominican Spirituality at Saint Mary-of-the-Springs in June were eight Sisters representing Saint Catharine.

This summer Sister Stella Maris, Librarian at Saint Catharine, was visiting professor on the faculty of the library school at Rosary College, River Forest.

Seventy-one Sisters staffed thirty-three catechetical summer sessions in the states of Louisiana, Nebraska, and Ohio.

Present for the Home Economics Teachers' Convention in Kansas City, June 22, were Sisters Clara and Fides. Representing the community at the Second Catholic Audio-Visual Education Convention in Chicago, August 3-5, were Sisters Fides and Leo Francis. Sister Ann Raymond was Saint Catharine delegate to the Institute of Spirituality at Notre Dame University, August 1-7. Sister Agatha was present at Saint Mary College, Holy Cross, for the Tenth Anniversary of their School of Theology.

Sister Joanna Rowan died on May 9 in the 55th year of her religious profession; Sister Mary David Hannon died on June 12 in the thirty-sixth year of religious profession. R.I.P.

Sister Frances de Sales observed the sixtieth anniversary of profession on

July 16; Sisters Tarcisius, Margaret Thomasine, Marita, Hubertina, Charlotte, and Mary Anthony the twenty-fifth anniversary of their profession on August 4.

On the afternoon of August fourteenth the Rev. M. S. Willoughby, O.P., presided at the investiture ceremonies of fourteen aspirants. Following the Solemn High Mass of the Feast of the Assumption, thirteen novices made their first vows.

On Saturday, September twenty-sixth, His Excellency, Archbishop Richard J. Cushing, D.D., will dedicate the new school at East Point, Massachusetts. Saint Mel Academy has been placed under the administration of Sister Mary Robert.

Our Lady of the Valley Convent, Kettle Falls, Wash.

On May 12 the new and greater St. Martin's Hospital was dedicated in Tonasket, Washington. Reverend Mother M. Fabiola, O.P., the superior general of the Sisters had flown from Germany to be present for the occasion. Mother M. Fabiola extended her visit till July 19 and then returned to her German headquarters in Speyer on the Rhine.

The Rev. Otto Grawehr, O.P., arrived on August 17 at Our Lady of the Valley Convent to pay a farewell visit to the Sisters before returning to his Austrian Province.

Mother M. Lenitas, Sister M. Benedicta, Sister M. Igmara and Sister M. Caritas attended the Institute of Dominican Spirituality at the Dominican College in San Rafael, California.

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